

THE VAHAN

Official Organ of the Theosophical Society in England and Wales



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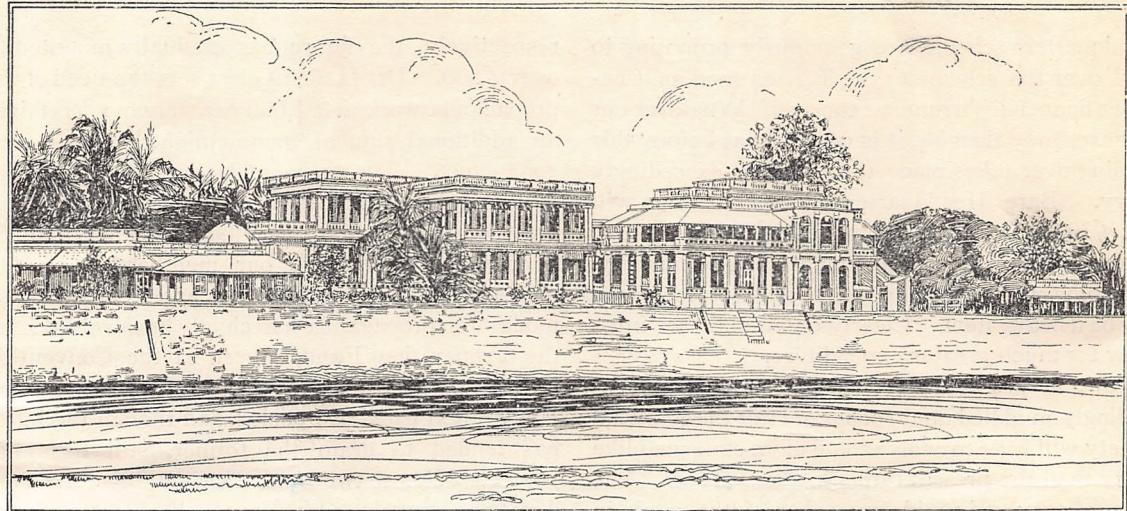
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THE VAHAN

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EDITED BY J. I. WEDGWOOD, *General Secretary.*

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From the Editor

The latest news to date concerning the President's plans is that she hopes to sail from India on April

5. Unfortunately it is impossible

The President's Arrival to give any really definite information, as delays are always likely to occur.

Mrs. Sharpe will be returning with the President, and we shall welcome her very heartily again to our midst, both as a personal friend of many of us and as an inspiring worker.

After some months of disheartening delay the new Headquarters site is at last agog with activity.

A hall is being erected on the

The New Headquarters north side, *i.e.*, the side next to St. Pancras Church. At present the foundations are in progress, but it is hoped to have the hall erected by the end

of April. It will probably be given over to the use of the Co-Masonic body and the Temple of the Rosy Cross, as their premises in Blomfield Road have been held on sufferance and at much inconvenience, and are too small for the latter body and for combined meetings of the former. Another hall is promised for a month or two later, so it is hoped that the present temporary building may by then justify its description of temporary.

It may roughly be stated that the site of the present gateway will eventually be used for the gate into the quadrangle, over which will be the large library and the cupola ; the present Headquarters and No. 18, Tavistock Square, will be used for a Masonic and Ceremonial Temple, surmounted by flats ; flats will also replace the now vacant house opposite, which belonged to Mr. H. B. Irving, and that next to it ; the large hall will stand at the rear of the quadrangle, the smaller halls at the sides, and some stories of flats will run around the entire length.

As the new Headquarters is likely soon to be an accomplished fact, it is very desirable that the

A Scheme of Expenditure National Society should settle upon some clearly defined policy for the future as regards the expenditure of its funds. The Trustees of the new

Headquarters scheme are generously proposing to hand over the scheme to the T.S. as soon as it becomes financially 'a running concern.' Whatever our expenses may then be, it is certain that before this handing over takes place they will be exceedingly heavy. Bare Headquarters' accommodation will cost £300 annual rent, as against £200 at present, incidental expenses will mount proportionately, furnishing will prove expensive, and service alone will be a heavy item. Clearly on all sides we must allow for much greater expenditure.

Now, at present our financial position is exceedingly muddled, and sooner or later the National Society will have to evolve some more statesmanlike policy than the present rather haphazard one. The extraordinary and rapid expansion of the work in many directions is the cause of the existing tangle, and the present state of affairs has grown up unavoidably and suddenly as the result of new avenues of work opening up.

The basic fact is that the income of the Society from subscriptions, etc., is not sufficient to maintain it on a scale of adequate dignity; consequently we have always depended largely on voluntary contributions. Some years ago, the National Society took Headquarters in Albemarle Street, opposite the Royal Institution: it was at a period of great literary activity, when the standard books of our Theosophical leaders were being produced; we had a number of exceptionally capable thinkers and the Society came, in a sense, to occupy the position of the Royal Society in the domain of the occult sciences. It was felt that what additional money was forthcoming should go to provide dignified and worthy Headquarters in a central district, and that was the clearly understood and defined policy of the Society.

At the time of the Presidential Election a period of storm followed, culminating in the secession of many members and the removal of the Headquarters to a flat in Bond Street. The expense of upkeep and rent was considerably less, and although the accommodation was miserably inadequate, the strain on our resources was appreciably lightened. Again our Headquarters was moved—this time to the temporary premises at Tavistock Square. The accommodation was far better, but is once more very inadequate, and the expense again rose.

In the meantime a new branch of activity suddenly developed—a scheme of centralised intensive propaganda. From a central expenditure of £33 and £15 for the years ending 1908 and 1909

respectively, the figure has gradually mounted to over £500. Dr. Haden Guest sets the need of the propaganda work at £1,000 per annum; certainly an additional sum of money might be spent with good effect. The propaganda work, which was at first largely experimental, has now settled down into a working state of very fair efficiency, and has done much to enlarge our membership and to increase the number of Lodges and Centres. The money for propaganda has chiefly been raised from the Preparation Fund, started at the Convention in 1910. The proceeds of the General Fund and Preparation Fund are pooled, and though the latter has tended to drain the former, still the joint proceeds of these two funds considerably exceed the donations contributed before the Preparation Fund was started.

In another direction also our expenditure has increased—namely, the VAHAN. When I first

took up the editorship, the Executive Committee generously decided to enlarge the magazine, and therefore (irrespective of the cover, which was presented for this year) its cost has gone up. Personally, I have always felt that the VAHAN was an exceedingly important part of the General Secretary's work. Our workers, who are constantly in touch with Lodges and active groups of Theosophists, are apt to forget the hundreds of isolated members dotted all over the country, who are unable to attend Lodges and rarely, if ever, get to Federations, Conventions or even the President's lectures. The VAHAN is the one link which binds them with the Society and it is clearly very much in the Society's interest to 'nurse' these many detached members. In some cases they are very keen Theosophists, doing much to spread our ideas in a quiet way in their own surroundings. In other cases, they are mildly interested, but not sufficiently so to rouse themselves to take active part in the work.

I have long thought that our most fruitful field of propaganda lay amongst these very members, who are, so to speak, on the outskirts of the T.S. We have the presumption that they are interested, otherwise they would not be members and, with a little effort, they might be turned into 'active partners' in the Society.

The VAHAN can do much to aid this. Moreover, a sectional organ can be a great force for unity within its area of influence. It reaches all the members of the National Society and, month by month, directs their thoughts and emotions on to certain definite topics; sometimes, it is a channel of certain thought-influences from the Masters and so acts as

a link between them and the Society. What *The Theosophist* is to the T.S. at large, the national organ is to the particularised National Society. But in order that all this may be accomplished the magazine must be maintained on a generous scale, permitting of literary scope.

So far we have touched on three branches of the work; the Headquarters' upkeep, propaganda work and the VAHAN. There are at **The Support of Lodges** least three other important branches the support of new Lodges, or Lodges placed in positions of special influence from the propagandist standpoints — such as those in university towns. We must not forget that the Society supports all of its Lodges in one very direct sense, in that it arranges that they shall only pay half fees to Headquarters, so that where the entire subscription is £1, Lodges retain 10s. per member. On the other hand, this often does not go very far, and there are occasions when some additional help is most useful. This line of work in reality ranks as propaganda; it is propaganda with the additional advantage of an outpost of workers and influence at the other end of the line —a nucleus from which the life-forces may radiate. Consequently, any such likely claims should be taken into account in planning propaganda expenditure.

A second line of work is the maintenance of the National Society's library, which in earlier times was regarded as a very valuable **The Library and Knowledge versus Activity** side of the work. It is a good library along the specialised lines of the Society's effort, but has not been kept well up-to-date of recent years. The Executive Committee has sanctioned a grant of £50 for the current year, and our Librarian, aided by a Committee, is doing his best to remedy some of its more glaring deficiencies. I do not think that Fellows will grudge a reasonable expenditure for library upkeep, for we must remember that in addition to the many in our ranks who feel specially called to propagandist activity, there is another large class—amongst which I must include myself—who care more about study and the building up of a reputation of knowledge and scholarship for the Society. As in the very nature of things the interests of the two groups are apt at times to clash, it is the more necessary that each group should willingly recognise the due claims of the other.

No other occult society has the same possibilities as the T.S., with its world-wide scope, its philosophy and its sources of knowledge: it might with comparative ease force itself to be regarded universally as the standard exponent of the transcendental sciences.

But one cannot help feeling that the present fever for establishing diminutive Leagues and the overstrain in the direction of propaganda militates against this ideal, for we are fast becoming to a disproportionate extent a society of splendidly enthusiastic workers, but less and less a society of knowers; and when we get into our new Headquarters it will become a question whether the activities of its occupants will be in any way commensurate with the dignity of its exterior. The vast number of meetings becomes increasingly a strain on the workers, and leaves little time for that study and quiet contemplation by which alone the deeper aspects of knowledge and wisdom, as distinct from a superficial smattering of information, can be developed.

And in the best interests of propaganda, it is not desirable to multiply Lodges and Centres, unless they are to be strong and self-reliant and not merely dependent on the regular visitation of over-worked lecturers from Headquarters. These remarks must not be understood as in any sense an attack on Theosophical propaganda, but only as a plea for some restoration of a fairer balance in our methods and ideas.

And lastly, in planning our expenditure, we must not overlook the immense advantage to any National Society of securing from time to time a visit from some of the more prominent workers who belong to the T.S. at large rather than to any national area. They bring in a special degree new inspiration into our midst, and in so far as they lead Fellows closer and closer to the real fountain-head and well-spring of all our Theosophical life, their work is the most effective of any. We, in England, are sadly behind-hand in our treatment of such visitors. Often they are not well-endowed with worldly possessions, yet we expect them to pay for long ocean journeys to get here, sometimes even their travelling expenses after arrival in this country, to say nothing of their living expenses or the heavy cost of minor locomotion. In one other country I could name, such a worker is not put to a half-penny of personal expense from the moment he or she sets foot therein.

The foregoing seem to me to be some of the principal ways in which the national funds should

be expended. A first charge on **Appeals for Money** the funds should be the upkeep of Headquarters and the running of the Sectional machinery; due provision should be made that this allowance be never jeopardised. After that, money should be allotted to other channels of expenditure, a fair margin being left for emergency, and the claims of the inner work being recognised as ranking at least equally with those of the outer. I have reason to think there is dissatisfaction amongst Fellows at the urgent appeals for money which constantly appear in the VAHAN, and, though I am perhaps not directly to blame, I confess to a feeling of regret that they should have grown more frequent and more insistent during my own term of the General Secretaryship. There are very many Fellows—possibly a majority—who are not yet heart and soul in the work, who regard the Society much as they would the Royal Geographical Society, resenting in consequence, continual begging and shortage of money. They argue, with some force, that a society should live well within its probable income and retain a margin for emergencies, instead of spending up to the last half-penny and even beyond. The recent appeal in January, which has met with generous response, was justifiable, as the income of the General and Preparation Funds had fallen much below the average. We must also bear in mind that whereas some years ago there was but one organisation, the T.S., and one fund, the General Fund, asking for money, now there are many subsidiary activities who clamour aloud, who to some extent drain the central T.S. donations, and whose appeals I, as Editor of the VAHAN, have inserted as a matter of courtesy. During the remaining four months in which I shall continue as General Secretary, and therefore Editor, I propose to rob any of these subsidiary appeals of exaggerated insistence, as I think that the urgency of appeal should be proportionate to the degree of importance in the general scheme of work of the body making the appeal, just as less important bodies will during the remaining term of my editorship be allotted less space in the VAHAN than hitherto.

To sum up, therefore, with the thought which prompted this statement of our financial needs, I trust that in the near future some really well conceived plan will be formulated. There seems no immediate prospect of lessening Headquarters expenses—indeed, considering the heavy labour involved, it is questionable whether the remuneration of the Staff should not be increased, and no General Secretary can at present accept office

unless he is prepared to stand a heavy claim on his private purse.

The membership will continue to increase, correspondingly augmenting our income and also to some extent our expenses. But if our income be found insufficient for all needs, and it is not found possible to obtain guarantors of a sufficiently large fixed sum annually, it might be possible to vary the programme of work, year by year—to concentrate on propaganda one year and on something else for another year. Anyhow, I hope the National Society will sooner or later formulate a definite policy in these matters.

As we are thick in the discussion of schemes, it may not be out of place to say a few words upon the General Secretary's work. By

The General Secretaryship next Convention, I shall have held the office for two years, and I am not proposing to stand for re-election.

I do not feel equal to the strain of another year in office, nor do I feel that the work is specially my *metier*; and finally, with the present rapid expansion of our work, I think that a change of helmsman is in the best interests of the National Society, for any individual is bound largely to colour the activities with his own way of looking at things. I have received the greatest kindness from members, for which I feel deeply grateful—but as this is not a farewell letter, I will not dwell on this topic. The work has grown so enormously that it is really beyond the capacity of any one individual to perform it adequately. Indeed, I have recently been thinking that the duties of the office might well be apportioned amongst three people at least. There is much occasion for a person holding some honorary position of dignity in the National Society to go round to kindred societies, drawing-room meetings, etc., and by such work the influence of the Society might be spread very widely among the cultured classes. A certain amount of this has lately been done, but far more has perforce had to be left undone. The same person might, if suitable, act as sub-editor of the VAHAN. The General Secretary should, in my opinion, be ultimately responsible for the contents of the magazine; but there is no reason why he should have to collect articles, and so forth. With the increased size of the magazine, the editorship is no light task.

Another person is needed as National lecturer. I had hoped that Miss Clara Codd would have been able to go round to the smaller Lodges, but instead of that she went off to Adyar. Miss Browning's illness has prevented her from doing the work for which we had entertained high hope; and I have found it increasingly difficult to leave,

the work at the office and quite impossible to find opportunity to read up for fresh lectures. There is enough work at Headquarters in superintending the various activities to keep the General Secretary reasonably occupied. During my term of office I have been living at constant pressure of overwork, and in the position, at times apt to be disheartening, of being too rushed to put one's best work into what needed doing or even to be reasonably polite and hospitable to visitors. It is not fair to ask anyone to work under such conditions, and as the post is one of great responsibility and psychic strain, outer conditions should be rendered as favourable as possible for inner quiet.

We draw the attention of our readers to the forthcoming meeting of the Federation of Northern

Lodges and Centres of the T.S., at
The Northern Federation at Harrogate Harrogate, March 21 to 23, full particulars are announced on p. 181 of THE VAHAN. The occasion is a special one, as it marks the anniversary of Mr. Hodgson Smith's twenty-first year of the presidency of the Harrogate Lodge, and will be the scene of the opening of the new hall built by that Lodge for its work in the future. We may add that all Fellows of the Society are cordially welcomed to these gatherings, and we hope that a good muster will be present.

We have received the syllabus of the winter course of lectures to be held at Krotona, the

Headquarters of the American Section, **The Krotona Institute** and are amazed, not to say bewildered, at the array of good fare offered. Mrs. Russak is giving four lectures on Practical Esotericism and four lectures for F.T.S. only on the Training of the Bodies, in addition to two public lectures and four E.S. addresses. There are also fourteen lectures on Child Life by Mr. Knudsen; fourteen on Anthropology and Folklore and the Development of Religion by Mr. Kunz; fourteen on the Aryan Races by Mr. Scudder; eight on the Poets by Mrs. Wallis; ten on Law by Mr. C. F. Holland; fourteen on Untried Theories (social) by Mrs. Broenniman; ten on Abnormal Psychology by Mr. Knudsen; fourteen on Government by Messrs. Ray and Max Wordall; seven on The Astral World by Mrs. Baverstock; nine on Music Theosophically Considered by various speakers.

The syllabus is exceeding well drawn out, and the whole scheme reflects the greatest credit on the American General Secretary, Mr. Warrington. The birth of Krotona with its multifarious activities is another sign of the extraordinary vitality in the

T.S. in the present cycle, and of the manner in which plans are being shaped for the future. We send Mr. Warrington our most cordial congratulations; for so splendid an undertaking must have entailed correspondingly great care and anxiety, and it is indeed good to see so successful an emergence of the thought and labour of years.

The various 'National Societies' or 'Sections' of the Theosophical Society, which are linked together in one organisation bearing **The Stockholm Congress** the unwieldy title of 'Federation of European Sections of the Theosophical Society,' will meet in Congress at Stockholm, June 15-18. Very successful Congresses have been held at Amsterdam, London, Paris, Munich, and Buda-Pesth, and it was most delightful to experience the spirit of international concord and unity in the ideals of Theosophy which prevailed at those gatherings. No meetings are better calculated to make a Theosophist realise the grandeur of the movement to which he belongs, for such a gathering of nationalities in the ties of brotherhood and common aspiration has in the past been marked by special benediction from Those who stand behind the Society.

Further particulars will be announced in due course, but this preliminary notice is published to enable Fellows to include the Congress in their plans for the summer's work.

Lt.-Col. Kinell has resigned the General Secretaryship of the Scandinavian National Society, owing to his sympathy with Dr. Steiner's movement, and Mr. Arvid Knös, who for so many years ably discharged the responsibilities of that post, has resumed it once more.

The Folkestone Lodge are anxious to build premises for their use, or failing that to take a small house on an unfurnished lease.

The Folkestone Lodge With much zeal and energy they are organising lectures and sales, and each "salesman" or "saleswoman" hopes to make £5. Amongst the articles on sale are home-made marmalade (at 6d. per lb., from Mrs. or Miss Green, 77, Bouverie Road, West), mar malade jelly (at 10d. per lb., or 1s. 4d. per 2lbs., from Miss V. Bellamy, 24, Radnor Park Road), silhouettes, children's smocks, men's ties and gloves, a guitar, etc. Leaflets giving all particulars can be had from Capt. J. B. Deane, 19, Westbourne Gardens, Folkestone, or Miss Lilian Edwards, Shelley Lodge, Radnor Park, Folkestone

In Memoriam

We regret to record the death of Mr. Oliver Firth, at one time a prominent and active Fellow of the Society. Mr. Firth left the T.S. in 1909, but we can none the less sincerely wish for him the blessing of the Eternal Peace.

Synthetic Matter

Some of us have recently been interested in current statements concerning a new process for the preparation of "synthetic milk"—from vegetable materials—identical in chemical composition with the milk supplied by the cow. A still more remarkable achievement has since been announced—the production of matter itself by a synthetic process dealing with the fundamental etheric atom, which, as occult students have long been aware though science has but recently caught them up, is the basis of all physical manifestation. Sir William Ramsay, who has been conspicuous in advancing scientific knowledge in reference to the possibility of transmuting one form of physical matter into another, has again been successful in showing that some simple forms of matter can be produced—one might almost say created—by the treatment of the ultimate atom itself, hitherto beyond the range of physical investigation.

This new development of scientific knowledge may be described as beginning with the examination of that highly interesting substance, radium. Some time ago Sir William Ramsay showed that it was possible to obtain helium—a gas previously regarded as an elementary body—from radium. Occult students were not surprised. Radium is a substance of very high atomic weight. That is to say, its atom is composed of a very great number of primary etheric atoms held together in less stable equilibrium than the corresponding condition of simpler bodies. That which is described as its radio-activity, is really its readiness to break up into the etheric condition. The beta particles it throws off in such enormous volume—called at present "electrons" by the ordinary scientist—are really the etheric atoms of which it is built up. Ordinary scientists are for the moment working with an erroneous hypothesis to the effect that these are actually atoms of electricity. They are in reality etheric atoms carrying a definite charge of electricity. To a great extent they stream out in individual atoms (as electrons) but in some cases they break off so to speak in lumps, and when

these represent aggregations of atoms equal in number with the aggregations forming definite (so-called) elementary bodies, they present themselves in that capacity. That is the way in which Sir William Ramsay obtained his helium, and established the theoretical possibility of transmutation, thus no longer regarded as a superstition of the misguided alchemists. Following up his first discovery Sir William has since maintained that he has been able to obtain lithium from copper (in other words to transmute copper into lithium), and carbon from silicon. His scientific contemporaries for the most part remain incredulous as regards these achievements, but there is no particular reason why the occultist should distrust the claim.

The latest work done in this department of investigation, approaches the problem from the other end of the scale. Instead of breaking up a body of high atomic weight, the attempt now has been to construct bodies of light atomic weight by combining the fundamental etheric atoms.

To explain the method adopted we must remember first of all what goes on in a Röntgen or X-ray tube. The electric current projected through such tubes is partially reflected out in the form of Röntgen rays, but also affects the ether in the tube generally. That has been going on ever since Röntgen rays have been studied, but the consequence has only just been realised. That which has now been discovered is that from the glass of an old Röntgen tube it is possible to obtain helium. There was no helium there to begin with. It is assumed that during the flow of the electric current the helium was formed by the aggregation of the etheric atoms or electrons, as ordinary science prefers still to call them. I need not attempt to describe the precise chemical process by which the helium is set free from the glass. That belongs to the region of technicality, but is not the point in dispute among chemists. The argument of the incredulous opponents of the new discovery is to the effect that as helium exists in the atmosphere it may have been occluded in the glass to begin with. The answer to this objection is that the quantities obtained by the process described are far in excess of those which could be accounted for in that way. The quantities normally in the atmosphere are infinitesimal.

The present research has been carried on by other distinguished chemists besides Sir William Ramsay—by Professor Collie and Mr. Patterson—and these investigators have obtained the rare gas, neon, from tubes that have been filled in the first instance with hydrogen (of course in a highly rarified condition).

There is nothing surprising in these results from the point of view of the occult student, and they may be looked upon as the thin end of a wedge that will ultimately be driven much further into old fashioned conceptions relating to the constitution of matter. The amusing feature of the present controversy, as it is going on in the scientific world while we write, is that no attention whatever is paid, in that world, to the fact that the whole volume of knowledge towards which these investigations are groping their way, was anticipated by occult investigation in the year 1895, when in the November number of the magazine then called *Lucifer* the atomic constitution of hydrogen, oxygen and some other bodies, was fully set forth in much greater detail than later scientific investigation has yet reached. Clairvoyant research showed not merely that these bodies were composed of etheric atoms, but actually detected their number and arrangement within the hydrogen, oxygen and other atoms. The hydrogen atom consists of eighteen etheric atoms and this is a key number, giving us the number of etheric atoms in any (hitherto called) elementary body of high atomic weight. Disregarding this discovery with sublime indifference, the modern physicist is speculating wildly on the question how many "electrons" go to the composition of hydrogen, and Sir Joseph Thompson in a recent lecture suggested 1,700 as a probable number, guided apparently by the entirely delusive idea that the number would be indicated by the ratio of the mass of the hydrogen atom to the mass of the electron. The atom of any given physical body is a solar system in miniature, the negative etheric atoms representing the planets, and perhaps a positively electrified "atom" of some unknown matter, the sun of the system. Occult knowledge concerning the beautiful phenomena of Nature, dribbles out to us by degrees and we are not yet in a position to say much about the nature of positive electricity. The scientific world is busy with its investigation, but does not seem yet to be on anything like the right trail. Meanwhile at all events Sir William Ramsay's synthetic helium is a very promising addition to the armoury of weapons with which the deeper mysteries of matter will be attacked at a later date.

A. P. SINNETT.

On the brink of the waters of life and truth, we are miserably dying. The inaccessibleness of every thought but that we are in, is wonderful. What if you come near to it; you are as remote when you are nearest as when you are farthest. Every thought is also a prison; every heaven is also a prison.

Emerson

Some Occult Effects of Music*

In the December issue of THE VAHAN there was a criticism (signed *Adsoicus Novus*) of Mr. Jinarajadasa's lecture on the *Æsthetic Value of Music*. I am glad to be able to feel heartily in sympathy with Mr. Jinarajadasa's ideas on the subject, and perhaps *Adsoicus Novus* might be interested in the following.

Some years ago I made a few investigations into the hidden side of music, and at that time had occasion to attend a series of performances of Richard Wagner's *The Ring of the Nibelung*, given at the Opera in Dresden. The opportunity was seized to watch the effect of the music upon the subtler bodies of some of those present, and it was a perfectly legitimate thing to do since the people were strangers to me and the investigation was made with the motive of gaining knowledge, not for curiosity but to help others. The following is written from notes made at the time.

At the performances mentioned I noticed particularly three people who sat in front of me. A young lady aged about seventeen, an old gentleman about sixty, evidently her father, and a gentleman of about thirty-five.

Case I.—The young lady. Before the performance began she seemed rather listless and indifferent. The health aura showed signs of delicate health. The astral body was full of the usual colours, with signs here and there of irritation—probably from the usual excitement of the average person incidental to the preparations for such an evening and getting to the Opera. Her mental body was replete with thought-forms of music, and it later developed that she was a musical student who had spent the afternoon studying the score of the opera to be given in the evening. (Note this fact specially.)

Before the first act was one half over a great difference in her health aura was noticed; it now glowed and scintillated with new vigour, and it seemed to have been stimulated to a sufficiently high rate of vibration—at a sort of psychological point—to be able to respond to an inner vitality or force which filled it with new strength. (Later investigations have verified this psychological point of vibration in other astral and mental bodies also, and it seems related to the vibrations of the atomic level.)

Some curious phenomena in the bodies of the young lady now presented themselves. I noticed some streams of light protruding from her mental

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body like long waving tentacles; on the end of each was a spinning thought-form similar to a vortex-like whirlpool in water, caused by suction. As some familiar *motif* floated up from the general vibrations of the music (coupled with the forms which were caused on the mental and astral planes in general in the room), these tentacles in her mental body sucked the vibrations into themselves in large proportion. They seemed to recognise and to become a part of each other. Other mental bodies near the young lady had few or none of these tentacles; therefore the effect on their mental bodies was practically nil, and the results in them of the vibrations from the music was more emotional than mental.

As the young lady's mental body drank in the thought-forms of the music, the effect on it was most beautiful. The thought-forms already there, from the previous study of music, were strengthened until they filled the body with beautiful light. It seemed to relate her to the deep pulsations of the Law of Rhythm in all nature, and the experience made the separating walls (the vibratory difference) between the lower and the higher mental bodies to disappear, and the ego was able to approach nearer to the personality and to impress it with the loftiest ideas. The effect on the causal body was marked, and could never be lost, since it expanded it; when this happens it never returns to its former size. What was the effect on the astral body?

As the emotion caused by the understanding of the music and the appreciation of its beauty grew upon her mentally, the vibrations penetrated deeply to the astral body. It was not very long ere it was a great boiling mass of beautiful colour—a mighty many-hued bird beating its wings against a cramped cage to escape. The vibrations from the colour *did* escape, some of them, and spread out in all directions, like clouds of coloured steam, but there was a kind of force which seemed to be a prisoner within the particularised radius of the astral body; and it beat against its confines until it finally found an outlet; it found its way of the least resistance and rushed through that—into tears. This force in most people—those who have no lower channels into which it can penetrate as it endeavours to escape—will either make them laugh or cry; the young girl wept violently for awhile, until some of the pressure of its power was exhausted, then she grew calm for the rest of the evening and was benefited—in fact, she was a new being when she left the hall in comparison to what she was when she entered it. The beneficial vibrations in her bodies (even if she experienced none such for many days to come) would continue

to persist, unless some violent mental or astral emotion of another sort was experienced. Before leaving this case I would like to mention that if persons could see the amount of physical force also that escapes with tears, they might be less prone to shed them.

Case II.—The gentleman of about sixty years—evidently the young lady's father.

His physical etheric looked well enough. The astral body was not unusual. He was evidently a Catholic—a very devout one—as there was a strong thought-form within his mental body of the crucifix, and I saw between the acts that a small gold cross hung from his watchchain. He was also an artist, for there were pictures all round him of heads, landscapes and other such mental 'sign-posts.' His appreciation of the opera expressed itself mentally in admiration for the form, the colours, the pictures. The astral effect exhausted itself along his line of the least resistance, which was his love for his daughter. As the music continued, great waves of force and clouds of gorgeous pinks and blues went out from him and wound themselves around his daughter, as he held her hand tightly clasped in his; the force of his vibrations, added to her own, helped to lift her to heights she could not otherwise have reached. Towards the end of the opera the vibrations of the music had penetrated to the highest reaches of his being; he finally closed his eyes and clasped his hands as though in prayer, and then the beautiful waves of colour also wound themselves around the thought-form of the crucifix, showing that he was also religiously exalted, as he listened to the closing wonderful orchestration of the fire music in *Die Walküre*. When he rose from his seat to leave the Opera, his face was aglow with a beautiful inner radiance as he said in charming simple faith to his daughter: "How wonderfully kind is our God to give us such enjoyment in our world."

Case III.—that of the man of about 40 is not such a happy one to describe. His physical etheric body showed him to be in good health. Astrally he left much to be desired, and the three lower planes of that body were over-developed by excesses of many kinds. There was much depression in evidence, and irritability. In his mental body there was a strong picture of a woman—I afterwards recognised it to be the likeness of one of the leading singers of the evening. As the opera progressed the changes in his bodies and the effect upon them was very marked. The first of these changes was on the astral body, and the vibrations of the music seemed to irritate him; he became very restless and the de-

pression increased. This continued until the lady in whom he was interested came on the stage. The thought-form of her grew clearer and clearer, and then the woman and music were blended in a sweep of vibrations almost wholly astral and extremely detrimental to her. The clouds of colour, expressing passion and selfishness were most unpleasant to behold, and as the way of the least resistance for him was along the line of lower excesses, he really seemed a victim of his lower nature. At the end of the first act he was forced to go out and get some strong drink, which perhaps he thought would help him, but it only made matters worse for some time. By the end of the opera however the emotion had somewhat worn itself out, so to speak, and it was followed by a strong physical exhaustion. I wondered after all if he were not to derive some good from the beautiful music and by the witnessing of such art. I was not disappointed when I looked finally at the higher bodies. There had been, even in his case, what we may call a super-conscious effect. There was of course a plane of his higher bodies to which the vibrations had penetrated of themselves and had produced the effect of bringing about the possibility of experiencing *consciously* at some time in the future, the wonder of the great Law of Rhythm. They had deposited a seed as it were, and this takes place each time one is in the vibrations which arise from such music. These and later experiments have proven that in about seven cases out of ten the ethical effect of music is immediate and beneficial, and that that immediate effect on the person depends entirely upon the condition of the bodies it contacts—the *temperament* of the person. Students of the occult should understand the inestimable value and place of all phases of emotion in our evolution.

There were also some other musical experiments made in Budapest when I watched the effect of the music of a wild Hungarian gipsy band on the nature spirits. Each of the seven primal key notes seemed to bring forth some one predominant colour, and the expression of some one sentiment in these elementals. Nor have I touched upon the wonderful power, as an occult assistance, of the vibrations from music in certain keys, when a key is found to correspond to the tonal or numerical value of the person. But such fascinating by-paths are foreign to these general hints.

MARIE RUSSAK.

The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body. Emerson.

Man : Whence, How and Whither.*

Presumably the purpose of a review is to appraise a book by some accepted standard of value, as literature or history, as science or art. But the reviewer of *Man : Whence, How and Whither* is at the outset confronted by the fact that there is no standard to refer to in his reviewing. *The Secret Doctrine* is perhaps the only appropriate standard, but that work is so much more an encyclo-pædia than a treatise that it does not serve for comparison. Under these circumstances, perhaps the best thing the reviewer can do is to describe the book.

Man (to adopt the shortened title already in use) comprises the records of clairvoyant investigations into the past and the future by Mrs. Besant and Mr. Leadbeater. *Whence* is described in five chapters, *How* in sixteen; six chapters deal with *Whither*, what awaits men in the future.

Chapter I. describes the work of the Logos in the Solar System as a whole, how the planets visible and invisible are grouped into schemes of evolution, and how the life-wave passes from kingdom to kingdom. This chapter is illustrated by four diagrams, one of which is coloured. Having thus prepared the mind of the reader, Chapter II. describes the activities of the first and second chains, and Chapters III. to V. the work of the third or Lunar chain.

We have naturally next the period of the transference of the life-wave to the new chain, the fourth or Earth chain, and Chapters VI. and VII. bring its history down to the fourth round, and to its fourth globe and to the third root-race of it, the Lemurian. In the next chapter we have a sketch of the foundation of the fourth or Atlantean root-race, and a brief history of its rise and fall.

None but those who have had to lecture on chains and rounds and globes can fully appreciate the remarkable ability with which Mrs. Besant has covered these enormous periods of time, and summarised their salient points in 121 pages; what no mere historian could do in such brief space, she has achieved by massing her facts and presenting them artistically in a vivid and unforgettable picture. The reader breathlessly follows her in her swift narrative; at first reading he does not desire to grasp the facts in their detailed signifi-

* By Annie Besant and C. W. Leadbeater. (Theosophical Publishing House, Adyar, and Theosophical Publishing Society, London. Price, 12s.)

cance. No better testimony could be given to Mrs. Besant's power of description than that.

It is interesting here to note that from the fifth round of the Lunar chain onwards, a personal touch is given to the story by describing the *rôles* played in the history by certain egos who are to-day prominent in our ranks. Of the "star-names" in the *Lives of Alcyone*, Mahāguru and Sūrya, Virāj, Mars, Mercury and other Adepts, Vajra, Ulysses, Herakles, Sirius, Alcyone and Mizar, and others, appear and disappear in this drama of the past; a most vivid and instructive story, for example, is the individualisation of Herakles, Sirius, Alcyone and Mizar through their devotion to Mahāguru and Sūrya in the fifth round of the Moon chain. Already here we meet with Scorpio, who, due to his unfortunate mode of individualisation, is even then 'agin the Government.'

Chapter IX. makes a break in the narration of the evolution of races to give us an insight into one phase of Atlantean life. We have here "An Episode," and Mars and Corona, Alcyone and Cygnus and Oduarpa the "metal man," move in a graphic story of magic and horror. Chapter X. continues the story of Atlantis, and the two subsequent chapters give us two striking Atlantean civilisations, those of Chaldæa and Peru. These two chapters are by Mr. Leadbeater.

The President then takes up the tale, and wonderfully graphic are chapters XIV. to XXI., wherein she outlines the beginning of the fifth or Aryan root-race and the history and expansion of its five sub-races.

Thus far in *Man*, we have the answer to *Whence* and *How*. Chapters XXII. to XXVII. point out to us *Whither*. These are by Mr. Leadbeater, and he gives us the plan for the foundation and growth of the sixth root-race yet to come. A copious index concludes a large volume of 524 pages.

There is little doubt that this history of evolution will seem mere assertion to the outsider and even to the T.S. member who is sceptical, because neither will be able to prove it for himself at first hand. Yet if either have expert information already on some definite department of knowledge, like anthropology or archaeology, he will find enough in *Man* to convince him that the facts in the book cannot be mere fictions. Controversial topics like the presence or absence of Aryan elements among the Polynesians, what was the composition of the races of Ancient Egypt, where was the home of the Aryans and when and how they migrated east and west, these and other facts of remote history receive new light that is of immense

value to the expert. We must not forget that *Man* is written by those who are experts in their own department of work, and while each of us has a right to disbelieve, he has no right to criticise, except those parts of the book which deal with facts on which he has himself expert knowledge. But modesty is not an attribute of the average reader, and no doubt many flaws in fact and presentation will be picked out for criticism by those least competent to judge.

Of course, the criticism will be made by some that the stupendous story is 'too much' to believe. Truly it is too much for those who have as yet made no foundation for knowledge or belief. Darwin was 'too much' and all nonsense for the theologians who had not looked into field and forest, and puzzled over the problems they presented; he was not at all 'too much' for those botanists and zoologists who had been seeking to read the book of nature, and did not know how, till Darwin spelled out its alphabet. Thus will it be with the story of evolution presented in *Man*. Those who have examined facts of science and history, or who have felt the tragedy of men's lives, and out of thought or feeling have tentatively constructed a rational and comforting gospel of life, will find that *Man* is not one whit 'too much,' but is on the other hand intensely inspiring. The scheme outlined is so all-embracing, so logical, and above all what one might expect a reasoning and reasonable Deity to plan, if His purpose be to create not puppets but free-willing ideal men, sons like to Himself, that quickly it will seem to many that this *must* be the scheme, and a negation of the plan becomes unthinkable.

Man will surely take its place in our literature next to *The Secret Doctrine*. Yet, strange as it may seem, as a propaganda book it has an immense value as a first presentation of Theosophy. We should not forget that of those that join the T.S., some have known Theosophy in past lives. Theosophy to them is not a first examination of novel ideas, but a recollection of a wisdom slowly garnered out of many a bitter experience. To these, a wide and sweeping presentation of Theosophical ideas, however dogmatic if so it be clear, brings a swift inward assent, 'I know this is so.' There are some who plunge into the ocean of Theosophy and find they can swim, and even if they feel no bottom are quite content nevertheless; others stand pondering on the brink (shivering one is tempted to say of some of them) before they slowly wade in. Both types need manuals of Theosophy for their first studies. As argumentative, persuasive treatises are needed for the latter, strong

"meat" is required for the former. *Man* is indeed strong meat for these, but it is thoroughly assimilable.

Finally, looking forward to the future, the book has a message to him 'that hath ears to hear.' It is to select his present activities, so that what he shall do shall make him a builder of 'the future that awaits us,' and not a builder of things that pass away. For the future is mapped out, and stage by stage the Drama will be unfolded, till God worketh all in all. Whether we as individual actors shall play this or that rôle in the different scenes and acts of the Drama is left to our own free-will; if we refuse, there are others who will not. But if through wisdom or joy of service or compassion, our intuition leaps forth to grasp the opportunity offered us, then indeed 'they that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

This is the message that the authors of *Man: Whence, How and Whither* desire to speak to our hearts, and those of us who have heard that message and felt its joy shall hope to express, if not in word then in deed, the gratitude we feel for their self-sacrificing labours.

C. JINARAJADĀSA.

Feuerzauber

A musical event of much interest to Theosophists took place at the Queen's Hall, London, on February 1. This was the performance and repetition of "Prometheus, a Poem of Fire," by Alexander Scriabine, an extremely complex work of the most modern type of music, for Orchestra, Pianoforte and Organ. With technical musical criticism we have here, of course, nothing to do; but we may say that the interpretation and rendering of such a score can but develop with succeeding performances even under the magnetic baton of Sir Henry Wood. Indeed we hope that it may be possible to perform the work in full, for there is a chorus part *ad libitum*, and in the programme we read: "The Composer intends that in 'Prometheus' the symphony of sounds shall be eventually accompanied by a symphony of colour-rays. To this end he has invented a *tastiera per luce*, or key-board of light." And further, that "he is now engaged upon a 'Mystery,' in which symphonies of music, words and gesture will be accompanied by symphonies of colour and perfume."

Scriabine is, we understand, a Theosophist, or at least is under the influence of Theosophy; and he is fortunate in that the writer of the analytical Programmes at the Queen's Hall—Mrs. Rosa Newmarch—has gone to the same source for an interpretation; the only source, we believe, whence a meaning that is living and not merely scholastic and dead, can be derived. And thus we have the new experience of reading avowed Theosophy in a Queen's Hall Programme. Brief and condensed it is, so that the mention of the "Sons of the Flame of Wisdom," "Arhats," "the crepuscular, invertebrate state of Karma-less humanity," are necessarily imperfect, but to some this may prove to be the Pierian spring, of which all who drink, drink deep.

The Programme reproduced the design upon the cover of the score, which design is by our friend and colleague, M. Jean Delville. Here is no ordinary conception of a giant chained to a rock, we see rather the Lyre of Apollo upon a background where stars sweep and nebulae are whirling. The Lyre rests upon the Sphere of Matter, while its seven strings stretch upward to the Sun. Upon the strings, as they vibrate to the Song of the Morning Stars, glows a face, the face of Flame; not Man, not Woman, but with the Hermaphrodite strength of both. Thus in an ecstasy the Titan appears to us, not sordid and banished, but thrilling with the creative harmony of Joy and panoplied with the many tongues of Fire. . . .

We read that "Scriabine's harmony is the outcome of a long search for such harmonic combinations as could best express his psychical experiences." He appears to have felt the necessity for other musical intervals and, with Strauss, Debussy and other Modernists, is making the "strange new music" of which Mrs. Besant spoke in 1909, "music which the public ear is not yet accustomed to, which it challenges when it hears it, but which is the Music of the Future, when a vaster range of sound shall appeal to ears more finely organised than ours."

The conventional diatonic scale does not supply the elemental material for his craft. He has therefore gone to Nature, examined a musical note, taken the series of overtones which may be heard, or otherwise detected, in that note, and from those overtones selected a scale. This consists of the notes C, D, E, F sharp, A, and B flat—or their equivalents in other keys. Sound this series, and it will probably appear unsatisfactory and bizarre to ears long accustomed to the conventional scale. But it should be realised that among other races there have been and are

other scales, elements out of which is compounded music weird and strange to our ears. The vibrations of the elemental essence out of which M. Scriabine's creations are made are of different wavelengths from those of the conventional world. Thus he deliberately introduces us to a new set of conditions, rugged, elemental, seismic, titanic.

Of the aesthetic effect of "Prometheus," it is impossible to convey any impression. To the Haydn Symphony which preceded it, it was as the Stanzas of Dzyan to a poem of Heine. Utterly non-human and titanic as were the orchestral parts, it seemed that the piano expressed something of the human race struggling in the troubled waters of the early days, but through the gloom in a quieter moment speaks the solo violin as with a voice from a higher world, the promise of peace and ultimate triumph. Fire was not the only element in this music, though it was the chief actor; there were also great floods of water, upheavals of rock. In this conflict one might hear the voice of the Titan calling with many tongues to some super-Logos. "All Thy billows have gone over my head, yet is my Soul not quenched; for here beneath Thy Floods and Mountain-ranges will I burn out a place wherein the Sanctuary Flame may yet shine peaceful, a Temple for *Thy* praise."

ARNOLD S. BANKS.

Reviews

IN HIS NAME. By C. JINARAJADASA. (*Theosophical Publishing House, Adyar. Price 1/- net. Also in leather binding.*)

As might be expected from the name of the author on the title-page this little book is a gem of practical wisdom and spiritual teaching. It is written to a man living in the world, leading the ordinary life of daily intercourse with men and women in his business, social and home relations. It shows how that ordinary life may be spiritualised and made beautiful by doing all things "In His Name," by realising that as the Divine Life is in the Master so also is it in all humanity, and that by helping those around us to find and realise that Divinity we are doing His work and setting our footsteps on the Path which will lead to Him. The Path we must follow to attain Initiation is clearly outlined, each step following logically and consistently. First, we must be idealists, which

means we must distinguish between the reality of ideas and the unreality of facts. "For an idealist material forms exist only to body forth ideas. Ideas are units of Reality which connect the facts of a world in which we play out a drama of evolution." This understanding of the real values of ideas and facts is, Mr. Jinarajadasa impresses on us, most important. Out of our dreams and hopes, our love for humanity and our forgetfulness of self, is built the ideal we strive to reach, and through which we shall find the Master, for "an Ideal is the first glimpse of the Master." Then we must use every power and faculty we possess to spread happiness amongst all with whom we come in contact, for when we ease another's burden we are doing His work, the work of helping on evolution. "Happiness comes only through service," and this is the lesson we are in the world to learn, and as we learn it so we get nearer to the Master.

Evolution is a reality, and if we study its processes in the material world we shall find that forms have been built by selfishness and struggle; the evolution of the soul is by self-sacrifice, by giving, not taking, above all by love. Through the Great White Brotherhood flows the strength needed for the evolution of mankind, and if we would reach the Master we must make ourselves fit to be used as His instruments in aiding that evolution. Our efforts will be noted by Him, and if we are worthy He will eventually accept us as disciples; and so, step by step, we shall progress towards Initiation. But we must clearly understand that our acceptance "depends upon this sole qualification, the use the disciple will be in the Master's work." And so our service must come, not from vague longings and aspirations, but from both heart and brain, and we must be idealists, willing to suffer for our ideals. "The fulfilment of life is to bear the burden of others," and we must study the workings of karma to understand how best to help; we must not fear suffering, for it teaches the at-one-ment of all humanity. So through service may we reach Initiation; for even though our life be bound by daily duties and obligations in the world we "see how in the light of wisdom you can live there a life of loving action 'In His Name' and find the Master."

Every Theosophist should read and study this little book, for it is both spiritual and practical, a rare combination; it shows that we may, each one of us, lead a truly spiritual life in the world of to-day. It is a rich addition to our Theosophical literature.

M. BESANT-SCOTT.

MAGAZINES

The *Theosophist* for February, contains a delightful account of the Convention at Adyar in December ; there was the usual crowded succession of meetings which are duly noted, but the writer, W. H. Kirby, lays stress on the atmosphere of confidence that pervaded the large assembly. C. Spurgeon Medhurst writes with intimate knowledge on *The Rebirth of China*, and the causes and results of the recent revolution and change of attitude towards the outside world of the Chinese nation. There are some interesting early portraits of the Christ, an illuminating article on the Monad by C. W. Leadbeater, and other contributions completing the usual good number of this magazine.

In the *Co-Mason* for January, John Yarker writes an interesting paper on the Ancient York Rite, in which he points out the superiority of the York ritual to the 1813 ritual of the Grand Lodge of England. His summary of the ancient York workings shows that they approximated more closely to those of the Operative Freemasons. While agreeing with many of his statements with regard to the superiority of the York and some of the Operative workings, it is evident that he goes too far in denying the existence of an "Inner Tradition" in the ritual of the Grand Lodge of England. Whatever changes may have been introduced into it, the 1813 ritual is derived from the operative workings, and any student of occultism can trace allusions to occult truths in the enacted symbolism of the ritual.

The Occult Review continues to carry on its broad-minded policy of gathering knowledge and views of occult matters from people of many divergent schools of thought. There is a notice of a new book from the pen of A. E. Waite, namely a translation of the *History of Magic*, by Eliphas Levi. There is also a sympathetic reference to Mrs. Besant's new magazine, *The Young Citizen*, and to the *American Theosophist*.

The *Path* for February, prints an address given at Wimbledon by Abdul Baha on *The Three Realities*, the outward or physical, the intellectual and the spiritual. Miss C. E. Woods writes a critical and explanatory article on *The Secret of Bergson*; the second half of W. Wroblewski's lecture on *The Gate to the Art of the Future*, deals with synthetical or visionary art.

Modern Astrology contains an article on National Astrology ; the series on *Zodiacal Physiognomy* is continued, and students of the *Secret Doctrine* will find much to interest them in a note on Professor Love's recent statement that the North and South

Poles are not quite fixed points on the earth's surface. Arthur Mee contributes a sympathetic review of Alan Leo's recent book, *Esoteric Astrology*.

M. BESANT SCOTT.

The Central Hindu College Magazine.—We draw the attention of Fellows to this monthly which is closely associated with the work for India, which is very near to our President's heart. For twelve years it has been published and now, on the eve of the formation of the Hindu University at Benares which will crown its efforts with well-deserved success, it desires to widen still further its circle of readers. Mrs. Besant edits it and writes a series of articles, with illustrations, on *The Holy Places of the Hindus*, beginning in the January number with Benares. G. Arundale writes delightfully on *Ten Years in the C.H.C.* Miss A. J. Willson, well known to older Fellows in London, contributes monthly *Science Jottings*. Many other articles by Indian writers are included. The subscription is only 2s. per annum, post free, and single copies are 3d., post free. Orders should be sent to the Theosophical Publishing Society, 161, New Bond Street, London, W.

H. W.

Questions

Question CCCLIV.—I find it difficult to understand in detail about the group-soul. May animals of different kinds belong to the same group-soul, as for example fox-terriers and Persian cats? And do all the puppies in one litter belong to the same soul, though they often differ so widely in intelligence? Each seems so distinct in character. And how can we know to which line a creature belongs?

Only animals of the same kind belong to the same group-soul, but in the case of undeveloped creatures, like rats and mice, the number attached to one group-soul would be very great. As you come up to the more intelligent animals the group-soul splits up more and more, until only a few creatures are attached to each one. You speak of fox-terriers and Persian cats; but when you come to that level the number attached to each soul would be quite small—perhaps twenty or thirty. Suppose you had a group of twenty fox-terriers attached to one group-soul, of course they must all be fox-terriers and could never become anything else, unless indeed the whole group simultaneously

evolved into something handsomer and more intelligent (if there is any dog more intelligent, which I doubt); but the twenty need not be in one place, or even in one country, for distance on the physical plane has nothing to do with the matter, nor does it follow that when five puppies are born in one litter they all belong to the same group-soul. More often they all belong to different souls. There is never any case where animals of two different kinds belong to the same group-soul; and, furthermore, the group-soul always keeps to the same line, so that what is now a dog can never become a cat or a horse. You can to some extent tell the lines in which the creatures are evolving; a fox or a wolf will obviously become a dog, just as a lion, a tiger or a leopard will obviously become a cat. We have never made any list of the animals, plants or minerals which are on each line, though I suppose it could be done, but it would need an enormous amount of research. We find the dog, the cat, the elephant, the monkey and the horse each at the head of its own Ray, but we are not yet certain as to the others. It has been suggested that some animals which used to be at the head of Rays are now extinct; and another suggestion is that later on we may succeed in taming other varieties of animals which will develop in the future.

You see, while it lives each animal is a distinct entity, just as a man is, for the fragment of the group-soul which belongs to him is a soul for him. The only difference is that when his astral life is over, what we may call his soul is poured back into the group-soul and stored up in it, instead of coming straight to a new body of its own. The animal has a good deal of consciousness in its astral body, and consequently lives in it for some time after the death of the physical body. In the case of very advanced animals it sometimes gets a touch of what is for it like heaven life, though it is usually on the higher part of the astral plane.

C. W. LEADBEATER.

The poet knows that he speaks adequately then only when he speaks somewhat wildly, or "with the flower of the mind"; not with the intellect used as an organ, but with the intellect released from all service and suffered to take its direction from its celestial life; or as the ancients were wont to express themselves, not with the intellect alone but with the intellect inebriated by nectar. As the traveller who has lost his way throws his reins on his horse's neck and trusts to the instinct of the animal to find his road, so must we do with the divine animal who carries us through this world.

Emerson.

Letters to the Editor

'EASTERN' AND 'WESTERN' OCCULTISM

"There is no crisis in the T.S.": so said our President at the recent Adyar Convention. Most of our members will agree with her. Nevertheless it may be well to point out the issues involved in the unhappy differences in Germany, differences which have now culminated in a "schism."

Many years ago there originated a movement now known as the Christian Church. In its inception this was a proclamation of the one, ever-old, ever-new, Universal Wisdom. It was further the inauguration of a Brotherhood, potentially as wide as humanity, in which the distinction of Jew and Greek and barbarian, bond and free, male and female, were to be counted as naught in comparison with man's spiritual unity in the life of the universal Christ within, our hope of glory. It was a Brotherhood into which were welcomed all men and women of good-will. Such was its outer aspect. In its inner circles were the Mysteries, its link with the one great Lodge, the invisible Communion of the Holy Ones, in which the Christ, who had founded the Brotherhood, is the Supreme Teacher.

In its possession of these Mysteries and in the fact that it contained members who were disciples indeed, men who had seen and who knew the Lord, the Master of Masters, and His great Messengers, it possessed a means by which the Church invisible (the Fellowship of the Holy Ones above mentioned) might guide, teach and control this Church visible, the body of those who were striving to become holy.

There were circles within circles, grades above grades. The outer Church thus (in these early days) reflected the inner one. There was a spiritual, and not merely an official hierarchy.

What happened? The Mysteries, as part of the recognised life of the Church, disappeared. The Jewish spirit of exclusiveness, somewhat like 'the old man of the sea' in the story of Sinbad the Sailor, leaped upon the shoulders of Christendom. Christianity became no more a pure expression of the Universal Religion, but now a separative sectarian faith. The direct guidance of the Master of Masters and of the Great Lodge could no longer be exercised. That Great One and the Lodge continued indeed to bless the religion and to give, as through all the ages, help to all who sought the spiritual life. But something had been lost. Doubtless all this was foreseen in the counsels of Those Who think in continents and in thousands

of years. Only with our limited vision can we regret or talk of 'might have beens.'

Again an impulse to the world's spiritual life has been given by the Guardians of Humanity. Once more we are looking for the Coming of the Teacher of Teachers. And again, now before His Coming as then after it, that sectarian spirit has made itself evident; as it sprang from the shoulders of Judaism on to those of Christendom, so now it has sought to spring from Christendom to the growing Theosophical movement. The triumph of the 'Rosicrucianism' for which some of our German brethren, in all good faith, have been contending, were it possible, would mean simply a repetition of the old sectarianism, the old exclusiveness. The spiritual unity of mankind for which the T.S. has been labouring, and which, as many of us believe, the Great Master Himself will proclaim as truth and make possible as fact, would once more be indefinitely postponed. The Dark Powers, the forces making for separateness and division, would again have triumphed.

This is the issue at stake. We must be sorry for our German brethren, sore, resentful, and puzzled as many of them are, compelled to the breaking of old ties and cherished friendships. But our pity cannot blind us to the disaster which the triumph of 'Rosicrucianism' in the western T.S. would have brought about.

There is no 'Western Occultism' and 'Eastern Occultism.' There is One Wisdom, One Great Lodge, One Occultism. Now that Wisdom will be spoken in western phraseology and through Christian symbols, now in the language and symbolism of the East. But the Wisdom is One. We believe in One Catholic and Apostolic Church. That is, in One Universal Body (*ἐκκλησία*) of those called out from the worldly life, whose Apostles are those sent by the Messengers of the One Lodge, the Church Invisible. We believe in One Baptism for the remission of sins, that is, One Initiation which makes the Initiate safe for ever.

And the mark of the true Initiate, at least of the Initiate sufficiently advanced to have cast off 'the three fetters,' is this, that he has risen above sectarian divisions. He does not set a 'Western Occultism' against an 'Eastern,' or an 'Eastern' against a 'Western.' He believes in the Catholic Faith (*i.e.*, the Universal Religion), which except a man believe faithfully, he cannot be safe.

We who are as yet outside the circle of Initiation may not, in many ways, be able to judge whether this teacher or that is, or is not, an Initiate. But in this way we can judge; by his or her teaching. Is it the Catholic Faith, the One and Universal

Wisdom? Or is it, however able and beautiful, coloured and limited by local, temporary, and sectarian beliefs?

The present writer² is a member and a priest of the Christian Church. In his work as such he endeavours to reach and help those to whom he ministers through the forms and phraseology to which they are accustomed. Were he called to work for our movement among Buddhists or Hindus, he would (perhaps not so easily, through unfamiliarity, but as willingly) use the forms and language familiar to these. He knows that no particular exoteric forms and ceremonies are necessary to salvation, although many, in many lands and faiths, are helpful. He looks for the time, perhaps not so far distant, when men of good-will, in the folds of many religions, shall know that there is but one flock as there is but one Great Shepherd.

And he believes that one thing which we who are members of the T.S. and who desire to prepare for that Coming, should strive after is this: to keep our Theosophy as truly Catholic as possible, and though we may use for our own helping and that of others the forms and language of one faith, to refuse to be bound or limited by them: and to keep translating the ideas we live by into various forms, in order that we may ever more and more fully find the life beneath the forms. Forms are transitory, even the fairest and noblest; the phraseology of modern Theosophy, useful as it is and will yet be, will one day be utterly forgotten. But the Life within, the One Life, abides; the One Lodge keeps its watch throughout the ages; the One New Birth is given in the name of the One Initiator. This is the Catholic Faith, whose acceptance by men of good-will in all nations will mean the spiritual unity of mankind, whose triumph in the fulness of time will mean a race redeemed, 'the manifestation of the Sons of God.'

For nothing less do we stand: to nothing less do we bear testimony.

C. W. SCOTT-MONCRIEFF.

A WORD FROM OUTSIDE

SIR,—As an outsider who has received much kindness from the Fellows of the T.S. and heartily sympathises with its objects, I have recently been consulted by an old friend, whom I have not met for many years, upon certain matters with regard to which a non-member has no right of intrusion, unless open reference be made to himself. Until this present year I knew nothing directly of the present position, but during the last few weeks I

have learned something of the gravity of the matters which are at the present moment reaching their climax in open appeals before the Courts of Law, and have one suggestion to make, which you may be inclined to print, even if it does not commend itself in any special way to yourself.

There is an excellent letter in your current number, accompanied by an editorial "note," asking for united thought-effort on behalf of your President. May I then, as an old admirer of her many gifts and qualifications, suggest that such effort on her behalf should take concrete form in a petition, that "THE GREAT LIGHT" may be given to her, and that she may return to the *West* in *Joy* / / \ . Yours, etc.

J. A. GOODCHILD.

A T.S. PRINTING PRESS

SIR,—I have been thinking for some time that the Society is far from perfect in economising its resources, and although we are taught that all things have their place in the life of occult students (there are some in the T.S.), yet we do not seem to pay sufficient attention to certain physical plane matters. If money is required for propaganda we set up a shout, and as the money rolls in we roll it out again in the easiest and quickest way.

In reading the account of our expenses for the past year and noticing all that we had to pay, I was a little surprised, for candidly—forgive my Jewish mind—it is not worth it. We could get much more for the money we expend and use the residue for propaganda, instead of continually crying out for "more, more."

We ought then, it seems to me, to have our own printing press, and print *THE VAHAN*, *Co-Mason*, *Orpheus*, Theosophical stationery, pamphlets and small books, and feed the various publishing societies. On pamphlets alone we could make the venture pay, and incidentally save our Lodges and members a considerable amount of money by printing their notices, handbills, etc.

The cost of starting such a concern, if we had offices in the new Headquarters, would not be more than £600—a mere trifle when compared with the Building Fund, or with the salary suggested by the Propaganda Department for a good lecturer. The cost of running such a concern would not be great, as there are many members eager and anxious to work for the T.S.; and, further, we would then be in a position to buy materials of all kinds at first hand. In order to make sure of a financial success we could add a Fancy Depart-

ment, and sell symbols, pictures, photographs, and other articles which might appeal to Theosophists.

There are various ways of raising the money.

(1) The T.S. could provide it and write off each year against it the cost of a year's printing, etc., and in a few years the machinery would be paid for.

(2) Fellows of the T.S. could take shares and incorporate the concern, etc., so that it would be under the auspices of the T.S. but not belonging to it.

(3) A private company could be formed.

The first proposal is to my mind the safest.

Even apart from its utility to the T.S., the scheme is a business one, and if properly conducted is bound to pay.

Yours, etc.,

L. A. BOSMAN.

The Library

The appeal made in the November VAHAN for books for the Theosophical section of the Library has met with a response which, though not very widespread, has been very generous in one quarter. Two members have given sums of money, and two, presents of books; while the member already alluded to, but who prefers to remain anonymous, has given a sum of money competent to duplicate, where necessary, all books of Madame Blavatsky, Colonel Olcott, Mrs. Besant, Mr. Leadbeater, Dr. Steiner, Mr. Mead, etc.; so that this section has already been much enlarged, and many more of the books most required for study by F.T.S. are now available for lending.

Turning to other sections, the same member has presented to the Library the latest edition of the *Encyclopædia Britannica* published by the Cambridge University Press, printed on India paper, with limp leather binding, together with a separate mahogany case specially made to fit them. This in itself is a most notable and valuable addition to the resources of the Library; but not satisfied with conferring so great a gift the same generous donor has since November given other books, to the number of upwards of a hundred; all of them useful and many of them of great value.

Another generous gift of books comes from Miss Crawshay, who has added over forty volumes this year; and various other members have also sent most welcome gifts of books.

Out of the Library grant over twenty volumes have just been purchased, among them being the following:

TITLE	AUTHOR
<i>Secret of the Pacific, The Times and Teachings of Jesus the Christ, The Formation of the Alphabet Colour-Music Myths and Legends of the Celtic Race Crowd, The System of the Stars, The Sacred Books of the East, Index to Alchemy, Ancient and Modern Vitality, Fasting and Nutrition Aether and Electricity, History of the Theories of</i>	Enock, C. R. Williamson Petrie, Flinders Rimington, Prof. A. W. Rolleston, T. W. Le Bon, G. Clarke, Agnes Winternitz, M. Redgrove, Stanley Carrington, Hereward Whittaker, E. J.

It is evident that the Library is entering on a new phase of its existence ; let us see to it that it does not fall short of its promise.

EDGAR W. DAVIES,
Librarian.

A Tribute

The following is an extract from an address given in the Bechstein Hall, London, on February 16, by Dr. Julia Seaton Sears, the well-known New Thought lecturer and founder of the New Thought Church. Such sentiments reflect honour on those who express them.

.... "Among many teachers one woman is standing there whose character is unimpeachable. She is up against her own fate law and she has got to pass up the proofs. Never forget that Annie Besant has faced the world for years ; from the very beginning she has been boundless in courage,—especially has she tried to prove the truth to her own soul. To-day, I am amazed that every loyal heart among her followers is not demanding a mass meeting that the whole story may be brought out into the full light of day and Annie Besant revealed as she is to the whole world. She has been the queen of English women. She has told you truths ; she has blazed the trail—she has done exactly the same thing in India—and incense should be burned before her feet. She may have erred through her methods ; but she has been always first, last, and all the time, perfectly resolute, undaunted in her allegiance to Truth.

Remember your duties to the teachers who stand loyal to their principles. Don't pass judgment on these teachers, these messengers and these leaders. They are given the power, the courage, the enthusiasm to dare to walk out before the race mind and declare the Truth to it.

Let us remember this : let us put these teachers where they belong in the Divine Mind and

realise it is not for us to judge : we cannot understand.

But if we desire to share in the blessing of their teaching, let us join hearts in the fulness of loyal confidence and put the support of Truth beneath their feet."

Easter Closing

Headquarters will be closed at Easter from Wednesday evening, March 19, till Thursday morning, March 27, when they will be opened as usual at eleven in the morning.

Headquarters Time Table

FOR MARCH

(*The more important announcements are printed in heavy type*)

SUNDAYS, 3.30 : Round Table and Golden Chain Circle (at 19A). 2nd, *The Bodies we wear*, G. H. Whyte ; 9th, *The Life of the Lord Krishna*, Lady Emily Lutyens ; 16th, "At the Feet of the Master," Dr. Armstrong Smith's class.

7 : **Public Lecture (in Lecture Hall).**
2nd, ***The Future that Awaits us, Mrs. H. Whyte ; 9th, Theosophy and the Drama, Mrs. Betts ; 16th, lecture.***

MONDAYS, 3 : Informal meetings for enquirers and new Fellows (at 19A).

8 : ***The Secret Doctrine* study group (at 19A).**

TUESDAYS, 5 : League for Promotion of Humane Methods of Research. Music, meditation and reading (at 19A).

5 for 5.30 : London Lodge (in Lecture Hall). 11th, discussion.

8 : **London Lodge (in Lecture Hall).**
4th, ***The Planes of Nature*, A. P. Sinnett ; 18th, *The Infinitude of Progress*, A. P. Sinnett.**

8 : Central London Lodge (at 19A). Study, *The Unemployable and the Unemployed*.

WEDNESDAYS, 4.30 : Mr. Banks' study class (at 19A).

6 : ***The Secret Doctrine* study group (at 19A).**

6.30: Meditation for Propaganda.

6.30: Miss Helena Clarke's group for beginners.

8: H.P.B. Lodge. 5th (at 19A), *The Field of Kurukshetra*, papers; 12th (in Lecture Hall), **Bergson, Miss C. Spurgeon**; 19th, social (Lodge only).

THURSDAY, 8: Blavatsky Lodge. 6th, 27th (at 19A), study, *Four Great Religions*; 13th, (in Lecture Hall), **The Great Epics of India, Miss H. Yeale**.

FRIDAYS, 6.45: Meeting of the Order of the Star in the East (at 19A).

7.30: League of Healers' group.

8: Light on the Path Lodge (at 19A). 7th, *The Meaning of the Crucifixion*; 14th, 28th, "When the Sun moves Northward" (Lodge only).

EVERY DAY, 6: Meditation (Saturday and Sunday excepted).

The Northern Federation

The seventy-fifth Conference of the Northern Federation will be held at Harrogate at Easter under the presidency of Mr. J. I. Wedgwood, the General Secretary. Several gatherings under the auspices of the Harrogate Lodge, and in connection with the opening of the new Theosophical Hall in East Parade, will take place at the same time and the full list of meetings is given below in chronological order.

Wednesday, March 19.

8 p.m. Mr. J. I. Wedgwood will give a public lecture under the auspices of the Leeds Lodge, at 14, Queen Square, Leeds, on "The Seven Sacraments: their Esoteric Significance."

Good Friday, March 21.

11 a.m. Opening of the Theosophical Hall, East Parade, by Mr. Hodgson Smith.

3.30 p.m. Public meeting of the Order of the Star in the East, addressed by Lady Emily Lutyens on "The Way of the Cross."

7.30 p.m. A social gathering for members and associates at the invitation of the Harrogate Lodge.

Saturday, March 22.

11 a.m. Lady Emily Lutyens will address members of the Order of the Star in the East only; to be followed by a Conference of O.S.E. Local Secretaries.

2.30 p.m. Business meeting of the Northern Federation Council; all members are entitled to be present.

3.30 p.m. Northern Federation discussion on "The Main Work of the Theosophical Society: does the recently marked tendency to multiply Leagues, Orders, etc., in the T.S. tend to strengthen or weaken the movement?" The discussion will be opened by Mr. E. J. Dunn.

5.30 p.m. Adjournment for tea at the Spa Concert Rooms.

7.30 p.m. Lecture to the Federation on "Varieties of Psychism," by Mr. J. I. Wedgwood. *Sunday, March 23.*

3 to 4.30 p.m. A musical afternoon open to the public, under the auspices of the Harrogate Lodge. Mr. Rawdon Briggs, of Manchester, leader of the Hallé Orchestra and a Fellow of the Theosophical Society, has, with other eminent artists, kindly consented to assist.

7 p.m. Public lecture by Mr. J. I. Wedgwood, on "The Human Atmosphere."

Easter Monday, March 24.

An excursion to Ilkley, by rail, weather permitting. Afternoon tea at Taylor's Café, at 4 p.m. Leaving Harrogate at 12.40, arriving 2.49, and returning from Ilkley at 5.7, arriving at Harrogate at 6.57.

8 p.m. Public lecture by Mr. D. N. Dunlop on "The Drama of the Soul."

All the meetings will be held in the new Theosophical Hall, East Parade.

Syllabuses may be obtained, on application, from the undersigned.

F. F. LAYCOCK,
15, Victoria Terrace, *Hon. Secretary, N.F.*
South Promenade,
Blackpool.

OPENING OF THE NEW THEOSOPHICAL HALL AT HARROGATE

The Harrogate Lodge invites Fellows of the T.S. to the opening of its new hall on Good Friday, March 21, at 11 a.m. It is hoped that this hall, which is in East Parade, close to the railway station, may be an additional means towards spreading Theosophy not only in Harrogate but in other parts of the country. The Harrogate Lodge has always received the fullest and heartiest help from other T.S. Lodges, and hopes that as many Fellows as conveniently can will be present at the opening of the new hall and its dedication to the service of the Masters and humanity, thus giving us a good start.

A. HODGSON SMITH,
President, Harrogate Lodge.

The Southern Federation

The Spring Conference of the Southern Federation will be held in Bath, on Friday, Saturday and Sunday, May 9, 10 and 11, instead of at Plymouth as previously arranged. This alteration is due to the magnanimous action of the Plymouth members who have waived their claim in order that the Bath Lodge may secure the presence of a large number of Federation F.T.S. at the opening ceremonies of its new headquarters and of the Co-Masonic Temple.

In deciding upon Whitsuntide two considerations have influenced us. The first and chief; our great hope of securing the President's services at the later date, and the second; the advantages of holiday leisure and reduced railway fares, either or both of which may enable more friends to come from distant Lodges. (If, owing to the President's plans or any other urgent reason, it is found necessary to alter the date good notice will be given all Lodges.)

Programmes of the Conference will be issued in due course and sent to all members of the S.F. and to others by request.

(Miss) K. DOUGLAS FOX,
Hon. Secretary, S.F.

3, Widcombe Terrace, Bath.

The Month's Propaganda

The importance of universities in the life of the nation is recognised by all people. At Manchester, Birmingham, Leeds, Cardiff, Aberystwyth and half-a-dozen more places, without mentioning either Oxford and Cambridge or London, there are collected together some of the keenest and most wide-awake of the nation's young generation. They discuss, they argue, they consider, they ponder, they dream, they see visions of great ideals. No doubt some of the great number of students are discussing mysticism and Theosophy. But that is hardly enough, the whole atmosphere of the universities ought to be permeated with Theosophical thought.

Our propaganda at present has largely been thought of from the geographical standpoint, we need now not only to map out regions of the country, but also to map out zones of the national mind. And the university zone, full of young eager expectant life, is one of the most important of these regions.

To a large extent, the universities will have to be permeated by books and pamphlets. But are there not gaps in our armoury in this respect? And one defect is in our lack of books which bring forward Theosophy in relation to particular problems or particular lines of thought.

But apart from books a great deal could be done to stimulate discussion and consideration of Theosophy by a systematised effort to reach the young university men and women through their special university societies and clubs. Perhaps this effort would be best made in providing a special type of literature, perhaps in offering lectures or debates on particular lines of Theosophical work. But the effort should be made in one way or another and the question becomes merely—who is the man or woman who can do the work?

Any suggestions along this line will be particularly welcome, the Lodges in university towns may have special knowledge and special views.

Another region of the thought-world with which we might get more closely into contact, is that inhabited by the Church Socialist League. On a recent visit to Bristol I had the pleasure of making the acquaintance of three clergy belonging to this League and found them very open minded and disposed to be (as all thinking men must, one imagines) particularly interested in reincarnation.

* * * *

A good deal of work was done in February; Mrs. G. H. Whyte taking a tour in the Northern Federation district and having very good audiences. At Manchester people had to be turned away from the doors. Miss I. Pagan has been giving lectures to Lodges and Centres in the South and Mr. Scott-Moncrieff completed a tour, from which we hope great results may spring, in the Midlands.

As the Press Secretary (Mrs. G. H. Whyte) is away at the moment of writing, I will just note that the Press Department has been put upon a more formal basis, including an arrangement made to have important news cabled direct from India and circulated to the newspapers. The chief papers have been circularised and asked to apply to the Press Department for accurate information on Theosophical topics. Much more notice is now being taken of Theosophical questions in the papers, as is evidenced by the number of press cuttings we get. In the *Daily Citizen* for February 14, a long literary article by Mr. A. E. Manning Foster is largely devoted to appreciation of and quotation from Mrs. Besant's books. During March articles of Theosophic interest by me will be appearing regularly in the *Daily Herald*.

As a sign of the interest in Theosophy, the experience of the editor of a well-known London literary periodical is instructive, the editor informed me that he had the greatest difficulty in keeping Theosophy out of the paper, as people wrote about it on every possible opportunity.

Among places visited not yet mentioned, two call for special attention: Southend, where the lectures have been well attended, and Jersey in the Channel Isles, where the lectures were very well attended and where they made a great impression. Mr. Dyne went to Jersey and stayed a few days, giving two public lectures and many private talks. Holidaying Theosophists should note the Jersey Centre's address and get into touch with it if in that region.

Forthcoming lectures outside ordinary Lodge fixtures do not call for much special notice. The Northern Federation is very active, and lectures are being given in the South. Mrs. Despard speaks at Watford on March 5; and I am speaking on March 5 to the Workers' Educational Association at Reading, on March 16 at Toynbee Hall, and on March 30 at the Hampstead Ethical Society—all of these four lectures being on Theosophy and social questions broadly considered, except that by me on March 5, which is on "Brain and Mind, Matter and Beyond Matter."

At the present time it is perhaps better not to extend more widely our propaganda but to "intensively cultivate" the ground already sown. For this purpose Miss Jessie Clarke has visited Leicester, and we want more "followers up." And on this line of development the Correspondence Classes so successfully carried on by Miss Cust and Mrs. Hallett are to be made more widely known by means of a circular.

L. HADEN GUEST.

The London Federation

Secretaries of Lodges within the London area and others interested are asked to note that the London Federation will hold its second half-yearly Conference on April 12-13 at Headquarters. Will F.T.S. kindly keep these dates free? Further details will be given next month.

M. BESANT SCOTT,
A. P. BEST,
Joint Hon. Secretaries.

Miscellaneous Notices

THE SOCIAL COMMITTEE

The usual meetings for enquirers and new Fellows will be held every Monday during March at 19A, Tavistock Square, W.C., at 3 p.m.

S. H. BURDETT,

Hon. Secretary.

A SUMMER SCHOOL

The fifth International Summer School, organised by "The Path," will meet this year at the Peebles Hotel-Hydro, Peebles, Scotland, from July 19 to August 2. An unusually interesting international gathering is anticipated and, by holding the school ten days earlier than usual, the organisers have been able to secure accommodation where the members of the school may be together.

Amongst the lecturers already arranged for are the Rev. Dr. A. S. Crapsey, of New York, U.S.A.; Dr. A. K. Coomaraswamy; Dr. K. C. Anderson, of Dundee; Professor F. G. Bailey, of Edinburgh; Mrs. Annie Besant; Miss Charlotte Woods; Professor P. Geddes; Mr. W. Wroblewski, etc.

Lectures and classes will be so arranged that more time will be given to study and discussions. The music will again be in excellent hands.

Early application for accommodation will be necessary as bookings are already coming in rapidly. A circular giving complete information may be obtained from the Hon. Secretary, Fifth International Summer School, Oakley House, Bloomsbury Street, W.C.

WINNIFRED W. LEISENRING, B.A.,
Hon. Secretary.

THE "SECRET DOCTRINE" STUDY GROUP

Two series of meetings are held at 19A, Tavistock Square: Monday, 8 p.m., study and discussion; subject, "The Seven Root-Races" (enquiries to be made to the Hon. Secretary, c/o T.S.), and Wednesdays, 6 p.m., consecutive reading and discussion of the "Secret Doctrine" (enquiries to be made to L. A. Bosman, c/o T.S., 19, Tavistock Square, W.C.) All meetings of the "Secret Doctrine" Group, unless otherwise announced, are open to the public, and any who may be interested are cordially invited to attend them.

F. S. SNELL.

T.S. ORDER OF SERVICE

The Humane Research League.—The meetings for meditation and reading will be held every Tuesday at Headquarters at 5 p.m. (except on March 25). The meeting on March 11 will be conducted by Mr. H. Baillie-Weaver, Chairman of the League.

(Miss) E. SAWERS,
Hon. Secretary.

The League of Healers.—This work, taken up in the Theosophical Society a little over a year ago by Mr. F. E. Pearce, has now under his direction grown to considerable proportions; a fact having, in the opinion of the writer, a significance not easily missed. It is illuminating in this connection to remember that the "miracles" attributed to Jesus the Christ were very largely of a healing character, and to-day, with the near Advent, as many believe, of this Great One to earth again, we find the world re-awakening to a knowledge of His Healing Presence, as witness the remarkable growth of the Christian Science movement and the Healing Circles within the Anglican Church itself. This, however, is not the place for a dissertation on a subject which might prove contentious, the present notice being merely to announce the general position in which the League finds itself to-day.

We have in England and Wales, directly affiliated to Headquarters, twenty-four branches and, in countries under other officials; but linked with us two in Scotland, three in France, one in Italy and one in Hungary.

Whilst it is, we hope, sufficient for members of the League that their duties be performed to the utmost of their ability regardless of apparent results, nevertheless it may not be out of place here, for general information, to announce the fact of a growing body of testimony to the usefulness of this work in alleviating distress both of mind and body. Friends desiring help and having faith in the work are cordially invited to apply to the undersigned.

Will Secretaries of branches note that we now have printed copies of "Instructions" ready for distribution at a cost of 3d. each, and members of the League may also be permitted to have these through their Leader or Secretary. The Disciplines are also obtainable at the same price.

As the T.S. Order of Service is shortly publishing a fresh pamphlet giving particulars of the various Leagues working under its auspices, we should be glad to receive reports from each branch at the earliest possible moment.

R. GAUNTLETT, Hon. Secretary.

The Preparation League has for its object the training of F.T.S. for definite service in the T.S., particularly as lecturers and writers.

Lecturers' Classes.—A class is held by Miss Maud Hoffman on the first and third Fridays, at 5.30; and one by Major Adam on the second and fourth Mondays, at 5.30.

A class has been arranged under the tuition of Miss Emil Behnke for a course of twelve lessons in voice-production and elocution. Partly through the kind donations of friends, six F.T.S. have been enabled to take these lessons and the funds of the League are sufficient to cover the cost of two courses; the complete training consists of three courses.

Elementary Science Lessons are given by correspondence by F. S. Snell, B.A.

Shorthand.—The Rev. S. C. Tickell will give one or more lessons free of charge to F.T.S. in his one-lesson "Reverse of Clock" Shorthand, in which simplicity makes for speed of brain, and the continuity of the rotary movement (reverse of clock) of hand on wrist and continuity of successive signs, make for speed of hand.

(Miss) D. M. CODD,
Hon. Secretary.

Poor Children's Clothing Guild.—We have received from Miss A. M. Lockwood, on behalf of the Golden Rule Cottage for Poor Children, and from Miss Maggie Richards, of the L.C.C. Children's Care (School) Committees, letters of thanks for help given by the Poor Children's Clothing Guild, a League of the T.S. Order of Service. It is good to know that the application of a little 'practical' Theosophy is thus appreciated.

EDITOR.

T.S. EMBLEM

Fellows who desire to possess a T.S. emblem in silver, beautifully enamelled and of good appearance, will be glad to know that it can now be obtained for the moderate price of five shillings. Further, it will help the Building Fund if Fellows will purchase these, as all the profit will be handed over for that purpose.

The snake is enamelled in dark blue, the upper triangle being white and the lower red, whilst the Sacred Word appears above, the whole appearance being superior to the golden design already in use.

L. A. BOSMAN.

THEOSOPHY IN JERSEY

A short time ago a Centre was started here from very small and discouraging beginnings. Since it began we have been greatly helped by the Propa-

ganda Sub-Committee, the Meditation League, and last, but not by any means least, by Mr. G. Dyne, who came here and gave us two lectures, and answered questions. All this has been a stimulus to Theosophical thought in the island, and the number of those interested has increased.

But as the Centre is still youthful and not strong we earnestly appeal to F.T.S. to come and spend some part of their holidays here, and to help either by lectures or informal meetings. We should indeed be most grateful.

(Mrs.) H. M. DAWSON.
Hon. Secretary.

THE MIDLAND FEDERATION

The members and friends of the Lodges and Centres in the northern district of this Federation, met, by invitation of the Nottingham Lodge, for a social evening, on Saturday, January 18. About sixty people were present, and enjoyed an interesting programme of recitals and music; an unexpected item being a short recital by a Lotus Bud (aged 4) of "A Link in the Golden Chain."

It is hoped that many such opportunities for friendly greetings and intercourse will take place under the auspices of the Midland Federation.

JAS. WILFRED C. PERKINS,
Hon. Secretary, M. F.

Donations

GENERAL FUND

The following donations have been received to February 20 and are gratefully acknowledged: G. A. G., £3 3s.; M. L. K., 7s. 7d.; E. D., £10; G. R., 2s. 6d.; A. M., £1; M. N., £1 1s.; M. A. B., £2 2s. 6d. Total: £17 16s. 7d.

PREPARATION FUND

We gratefully acknowledge the following donations received up to February 17th: N. Federation, £10 9s. 11d.; Lodges: Bath, £3 2s. 2d.; Bournemouth, 14s.; Hampstead, £3 2s.; North London, £1 10s.; Portsmouth, 10s.; Two Paths, 11s. 10d.; Wakefield, £1 3s.; Wimborne, £1; Wirral, £11 6s. 6d.; Woolwich, £1 1s.; O.S.E. Group, 3s. 10½d.; Unattached F.T.S. and anonymous: 10s.; £1; £7 3s. 0½d.; £2 10s.; £1; 5s.; £5; 10s.; £1 10s.; £2; 6s.; 2s. 7d. Total: £56 10s. 11d.

F. E. PEARCE, Hon. Secretary.

Lecture List for March

Secretaries of Lodges and Centres are desired to see that notices for this list are sent regularly to arrive by the 15th of the month if possible and not later than the 20th. The accuracy of the list is entirely dependent upon their information.

For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. "Information obtainable from the Secretary" is understood before the final address; the first address being that of the meeting. * means Lending Library.

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.* Guildhall. Mon., 8. A. C. H. Parker, 9, Oxford Rd.

BATH.* 2, Argyle St. Sun., 6.30: talks on Theosophy. Mon. 8.15: 3rd, members' meeting; 10th, *The Problem of Heredity*, Miss C. Woods; 17th, *Death and After*, D. N. Dunlop; 31st, *Spiritual Healing*, J. Macbeth Bain. Wed. 8: study. Fri., 5.30: Order of the Star in the East. Sat. 1st, 4.30: social. Miss K. Douglas Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av.

BIRMINGHAM.* Midland Inst. Sun., 6.30: study, *The Yoga of Action and Occultism*. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.

(BIRMINGHAM) ANNIE BESANT. 180, Corporation St. Sun., 3.30: Lotus group. Sun., 6.30: 2nd, *Some Aspects of Astrology*, Mrs. Purdon; 5th, "The Order of the Star in the East," Lady Emily Lutyens; 9th, *Theosophy and Hindu Philosophy*, B. Old; 16th, *Religious Customs of our Forefathers*, Mrs. Windust; 23rd, *The Coming World Teacher*, Mrs. Thomas, B. Old and J. W. Pearce; 30th, *Theosophy and Hindu Philosophy*, B. Old. Fri. 7.30: study. Sat. 3 and 5.30: study. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.* Bute Café. Tues., 7.30: alt. lecture and discussion. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL. West St. Café. Fri., 8: 7th, *The Religion of the Ancient Egyptians*, A. Hodgson Smith. F. F. Laycock, 15, Victoria Terr., S. Promenade.

BOLTON C. Veg. Res., Newport St. Alt. Wed., 7.30: study. Mrs. S. E. Ralphs, 218, Westhoughton, nr. Bolton.

BOURNEMOUTH* 95, Old Christchurch Rd. Wed., 7.30: study. Fri., 3.15: 7th, . . . Mrs. Mann; 14th, . . . G. Hering; 21st, no meeting; 28th, . . . Mrs. Nunn. G. Hering, Surrey Lodge, Parkstone.

BRADFORD.* 11, Belle Vue, Manningham Lane. Sun., 6.30: 2nd, *Importance of the Physical Plane*, J. Chappel; 9th, *The Ancient Wisdom and the West*, G. Hodson; 16, "Zanoni": Its Message, J. E. Reid; 28th, *Chaos and Method in the Dream World*, R. Foster. Miss Pattinson, as above.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30: 2nd, *Initiation Past and Present*,—Haywood-Smith; 9th, *The Problem of Pain*, D. Stocker; 16th, *Rites and Symbols*, Mrs. Gerlach; 23rd, *The Resurrection as understood by Saint Paul*, W. M. Green; 30th, *The Work of the Theosophical Society*, short papers. H. G. Massingham, as above.

BRISTOL.* 111A, Whiteladies Rd., Clifton. Tues., 8.4th, *Power and its Responsibility*, Mrs. Thomas; 11th, *The Soul and Modern Psychology*, Miss C. Woods; 18th, members only. Alt. Thurs., 8: study. S. L. Young, as above.

BURNLEY.* Scar House, Church St. Sunday, 6.30: study, *The Seven Principles of Man*. J. Trantum, 5, Rectory Rd.

CAMBRIDGE. C. L. Edwards, Penwith, Hills Road.

CARDIFF.* Duke St. Chambers. Sun., 7: 2nd, "What a Man Seeth," Mrs. Thomas; 16th, *He cometh Again*, Miss B. de Normann; 30th, *The Pedigree of Man*, W. C. James. Tues., 8; 11th, *Myths*, Rev. J. Tyssul-Davis. Wed., 8: and Fri., 7.15: study. Miss B. de Normann, 41, Stacey Rd.

CHELTENHAM.* Snowdon, London Rd.

CLAYGATE C.* Penorchard, Albany Cres. Thurs. 3.30: 13th, Order of the Star in the East. Fri., 8: 7th, study, *A Textbook of Theosophy*; 14th (Springfield), *Reincarnation*, H. Baillie-Weaver. A. P. Maddocks, as above.

COLNE C. 24, York St. Thurs., 7.30: study, *The Ancient Wisdom*. W. Shipley, as above.

(COVENTRY) OLCCOTT. 42, Coundon Rd. Mon. 8: Lodge meeting. Thurs., 8: study, *The Ancient Wisdom*; 15th, *Social Problems Ancient and Modern*, B. Old; 29th, *Have we lived before?* Mrs. Thomas. Miss E. E. Lane, Brighton Villa, Moor St., Earlsdon

DARLINGTON C. 2, Polam Rd. Wed., 8: study, *The Key to Theosophy*. Miss H. Purcell, as above.

DERBY. Unity Hall. Tues., 8. J. W. C. Perkins, 34, Hollis St., Alvaston, Derby.

DONCASTER C. Indictment Room, Guild Hall. Wed., 8: study, *The Riddle of Life*. G. T. Pigott, Greetwell, Axholme Road.

(DOVER) LEO. Arthur Room. Sun., 8.15: 16th, *Karma*, Miss Edwards. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE. 2a, Terminus Bldgs. Wed., 8: 12th, *Man and His Bodies*, L. S. Jast. Miss F. Taylor, Rest Harrow, East Dean Rd. or Lt.-Col. R. Nicholson, 28, Arlington Rd.

EXETER C. 11, Friars-Walk. Wed., 8. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouvierie Chambers. Fri., 8.30: 14th, *The Christian Doctrine as taught by Christ, the highest presentiment of Theosophic Truth*, Rev. A. Chambers. Miss Edwards, Shelley Lodge, Radnor Pk.

GLoucester C. Sedbury, Central Rd.

GOLBORNE C. Howarth's Café, High St. Alt. Sat., 8: study, *A Textbook of Theosophy*. J. Charteris, Harvey Lane.

HALE.* St. Baldred's Hall. Mon., 8: study, *The Inner Life*. Mrs. Morgan, 21, Nursery Av.

HARPENDEN. Penshurst, Harpenden. Thurs., 7.30: healing group; 8.15: devotional; alt. Thurs., study, *The Ancient Wisdom*. T. Goodey, Fairstowe, Wordsworth Rd.

HARROGATE.* Theosophical Hall, Beulah St. Sun., 6.30: 2nd, *Ways to Bliss and Causes of Misery*, W. Bell; 9th, *The Path of Beauty*, R. F. Morse; 16th, *Types and Temperaments*, A. Hodgson Smith. Fri., 8 (2, East Parade): Lodge study. Miss L. M. Smith, 10, East Parade.

HARROW C. 42, Vaughan Rd., Bessboro' Rd. Tues., 8: study, *Isis Unveiled*. Miss A. Conigrave, as above.

HASTINGS AND ST. LEONARDS C. Miss K. Shaw, Silverhow, Westham, nr. Hastings.

HORLEY C. Adult School Room. Mon., 7.30: study, *Esoteric Christianity*. Miss M. King, Thornboro', Queen's Rd.

HULL. 26, Charlotte St. Wed., 8: study, *Esoteric Christianity*; 5th, *The Psychology of the Woman's Movement*, Mrs. Jackson. Sat., 3.30: 1st, 15th, 29th, Lodge meeting; 5: Order of the Star in the East. Mrs. Wilson, 185, Marlborough Av.

ILKLEY. Lecture Hall, Rhyddings Rd. Alt. Thurs., 8: study, *The Secret Doctrine*. Miss M. Harrison, Woodville.

JERSEY C. 1, Clifford Place, St. Saviours. Tues., 8: 4th (Beresford Cafe, Beresford St.), *Karma*, L. Le Monnier. Fri., 8: study. Mrs. Dawson, as above.

LEEDS. 14, Queen Sq. Sun., 7: elementary Theosophy. Mon., 8: Lodge meeting. Wed., 8: 19th, *The Seven Sacraments*, J. I. Wedgwood. Miss Fisher, Killingbeck Hospital.

LEICESTER. 64, Silver Arcade, Silver St. Mon., 8.15: study, *Esoteric Buddhism*. W. Lewis, 100, Wood Hill.

(LETCHWORTH) GARDEN CITY. Leys Av. Sun., 3. Tues., 8: Order of the Star in the East. Wed., 5.30, study, *The Secret Doctrine*. Thurs., 8: open meeting. Mrs. André, Endon, Wilbury Rd.

LINCOLN C. Oddfellows Hall. Fri., 8. Mrs. Winter, 102, High St.

LIVERPOOL.* 18, Colquitt St. Sun., 3: Round Table: 7: 2nd, *The Search for God*, A. Chappell; 9th, *The True Meaning of Prayer*, Mrs. Booth; 16th, *The Symbology of Theosophy*, Mrs. E. Smith; 23rd, *Theosophy*, G. Fielding; 30th, *The Child of Dawn*, M. E. P. Zeper. Mon., 3: reading circle. Wed., 7: healing group; 8: Lodge meeting; 5th, *What is Theosophy*, A. Hodgson Smith. C. S. Kinnish, 165, Oakfield Rd.

(LONDON). BATTERSEA C.* 10A, Stafford Mansions, Albert Bridge Rd. Thurs., 8. Mrs. F. E. Smith.

BLACKHEATH C. The Tea Rooms, opp. Blackheath Station. Wed., 8: study, *Theosophy*; 19th, *Why Theosophy is needed To-day*, Miss H. Veale. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.

BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 6th, 27th study, *Four Great Religions*; 13th, *The Great Epics of India*. Miss H. Veale. c/o T.S., as above.

CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8: 4th, 11th, study, *The Unemployable and the Unemployed*; 18th, Conference. Miss M. E. Rodgers, 57, Church Rd., Willesden, N.W.

CLAPTON.* 42, Avenue Rd. Thurs., 8.30. H. Roberts, as above.

CROYDON.* 32A, High St. Sun., 7: (Lecture Hall, Public Halls), 2nd, *Spiritual Healing*, F. E. Pearce; 9th, *Symbols* (illustrated), Mrs. Padgham. Alt. Thurs., 8: (Lodge room), study; 13th, *Hinduism*; 27th, *Christianity*. Miss C. Elson, 8, Oliver Av., S. Norwood.

EALING C. Study, *The Ancient Wisdom*. Enquiries by letter, Mrs. Welch, c/o T.S., 19, Tavistock Sq., W.C.

HAMPSTEAD.* Sun., 7 (Stanfield House): 2nd, *Exertion or Destiny: which is the Stronger?* G. H. Whyte; 9th, *Thought Forms* (diagrams), Mrs. H. Whyte; 16th, reading, music, addresses. (21B, The Parade, Golder's Green.) Mon., 5: healing group. Thurs., 7.30: devotional (members only); 8.15: 13th, *The Theosophist as Parent or Teacher*, W. M. Green. Fri., 8: beginners. Miss M. B. Jones, 5, Stanhope Av., Finchley Church End, N.

HAMPSTEAD HEATH C.* 22, Tanza Rd., Hampstead. Mon., 8: study. Mrs. St. John, as above.

H.P.B. 19, Tavistock Sq. Wed., 8: 5th, *The Field of Kurukshetra*, papers; 12th, *Bergson*, Miss C. Spurgeon; 19th, social. Miss S. Oppenheimer, c/o T.S., as above.

LEWISHAM C. 187, High St. Thurs., 8: 6th, *Thought Power*, H. Twelvetrees; 13th, reading; 27th, *Avataras*, papers. A. Haddock, 73, Drakefell Rd., New Cross, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Sun., 3.30: Lotus group. Mon. and Thurs., 8: study, 17th, *Necessity of Religion*, K. Thakore; 31st, *The Life of H. P. Blavatsky*, H. Whyte. Alt. Sat. 7.30: 1st, 15th, 29th, healing group. A. P. Best, as above.

LIGHT ON THE PATH. 19, Tavistock Sq. Fri. 6.30: 7th, study, *The Yoga Aphorisms of Patanjali*; 8: (No. 19A) 7th, *The Meaning of the Crucifixion*; 14th, 28th, "When the Sun Moves Northward" (Lodge only); 21st, no meeting. Mrs. K. Cook (Mabel Collins), c/o T.S., as above.

NORTH LONDON.* 15, Queen's Rd., Finsbury Pk. Fri., 8: study, *Theosophy*. A. G. Elphick, 23, Drylands Rd., Crouch End, N.

STREATHAM C. 57, Downton Av., Streatham. Sat., 8: study, *The Ancient Wisdom*. Miss F. Smith, as above.

SYDENHAM C. 18, Ewelme Rd., Forest Hill. Alt. Wed., 8: study, *Outline of Theosophy*. E. Bertram, as above.

WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8: 3rd, 17th, study, *The Ancient Wisdom*; 10th, *Studies in Karma*, E. Bertram; 24th, no meeting; 31st, *Why Theosophy is needed to-day*, Miss H. Veale. Miss Lane, 69, Gowan Av., Fulham.

WILLESDEN C. 10A, Langton Rd., Cricklewood. Tues., 8: study, *Theosophy*. Also 1, Craven Rd., Willesden. Wed., 8: study, *A Text-book of Theosophy*. Miss E. Reeve, 28, St. Mary's Rd., Willesden.

WIMBLEDON. The White Lodge, Sunnyside. Tues., 7.45: 4th, *The Apocalypse*, D. N. Dunlop; 11th, *The Law of Periodicity*, W. G. Greaves; 18th, *War*, F. Thoresby; 25th, *Time*, F. S. Snell. Sat., 8: study, *Isis Unveiled*. As above.

WOOLWICH.* Parochial Hall, Maxey Rd., Plumstead. Fri., 8: 7th, 21st, study, *Esoteric Christianity*; 14th, "At the Feet of the Master," E. Bertram; 28th, *Theosophy and Christianity*, E. Udry. E. W. Russell, 32, Owenite St., Abbey Wood, Kent.

LOUGHBOROUGH. Unitarian Chapel, Victoria St. Mon., 7.30: study. C. Wells, 145, Herrick Rd.

LUTON C. 50, Wellington St. Mon., 8.30: study, *The Secret Doctrine*. Alt. Tues. T. A. Spencer, as above.

MAIDENHEAD.* 47, Queen St. Thurs., 8. Fri., 4.45: study. J. D. Carter, Aberfoyle, Slough.

MANCHESTER.* 31, Lloyd St., Deansgate. Sun., 7: 2nd, *The Master Builder*, Miss Pattinson; 9th, *Dreams and the Dream Life*, Mrs. E. Smith; 16th, *Stages of Consciousness*, E. W. Pontefract; 23rd, *Reincarnation*, F. Railton; 30th, *The Doctrine of Re-birth from the Christian Point of View*, Mrs. Booth. Tues., 8: Lodge. Weds., 7.45: elementary. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C. Y.M.C.A., Church Lane. Tues., 8: (at 39, Woodhouse Rd.) study. As above.

MELKSHAM C.* Ark Terr., Bath Rd. Sun., 8. Mon., 7.30: study. Alt. Fri., lecture. C. E. Whitfield, Forest Rd.

MERTHYR C. Bentley's Central Hotel. Sat. 8: 1st, *Where Science and Religion Meet*, Mrs. Thomas; 15th, *The Pedigree of Man*, W. C. James; 29th, *Theosophy and Social*

Problems, B. Freeman. Miss de Normann, 41, Stacey Road, Cardiff.

MIDDLESBROUGH.* 30, Borough Rd., W. Thurs., 8. J. W. Morish, West Garth, Roman Rd., Linthorpe.

NAILSWORTH C. O. Greig, Pensile House, Nailsworth.

NELSON. Co-operative Rooms, Leeds Rd. Alt. Tues., 7.45: Lodge meeting. Mrs. Foulds, Hill Cottage, Hill Lane, Briercleiffe.

NEWPORT, MON. C. Unitarian Hall, Charles St. Mon., 8: study. Miss Prestidge, 40, Bryngwyn Rd.

NORTHWOOD C.* Miss A. Conigrave, 42, Vaughan Rd., Harrow.

NORWICH C.* 41, Exchange St. Fri., 8. Mrs. Pearson, as above.

NOTTINGHAM. Corbyn Chambers, Market Pl. Sun., 6.45. Tues. and Fri., 3.30. Wed.: 5th, *Ocultism and the Spiritual Development of Man*, J. I. Wedgwood; 12th, open meeting; 19th, 26th, study, *The Inner Life*. Miss de Hersaut, Langley House, Carisbrook Drive.

OLDHAM. W. Rose, 27, Green Lane, Hollins Green.

OXFORD. 49, Cornmarket St. Sun., 2.30: Round Table. Wed., 5.30: study, *Buddhism*. Thurs., 3: study, *The Ancient Wisdom*. Fri., 8.15: 7th, *Theosophy in Saint Paul*, Miss C. Woods; 14th, *The Light of the Eye*, M. Webb. Mrs. Anderson, 76, Woodstock Rd.

PAIGNON C.* Châlet la Rosaire, Livermead. Fri., 8. Mrs. Fausten, as above.

PETERSFIELD C.* Ennerdale, Bell Hill. Tues., 7. Mrs. Sherwen, as above.

PLYMOUTH. 4, Oakleigh Villas, Mannamead. Sun., 3: Round Table and Lotus Chain. Sun., 6.30. Miss Foster, 47, Thorn Pk. Ter., Mannamead.

PORTSMOUTH.* 31, Brougham Rd., Southsea. Sun., 3.15: 2nd, *Avatars*, Miss A. J. Maynard; 9th, *The Value of Asceticism*, Miss Wallis; 16th, reading; 23rd, *Theosophy in Everyday Life*, Miss Jeffreys; 30th, *The Higher Christianity*, Miss Layton; 7: 2nd, Order of the Star in the East; 16th, *The Coming Christ*, J. Macbeth Bain. Mon., 8: 31st, *Spiritual Healing*, Miss F. M. Russell. Wed., 3.15: study. Thurs., 8: 6th, *Some Thoughts on Karma*, H. Baillie-Weaver. J. A. E. Wren, 65, St. Andrew's Rd.

READING C. 13, Friar St. Fri., 8.30: healing group. Sat., 8.15: 1st, *Magic Squares*, F. Bligh Bond; 8th, *The Message of Bergson*, Miss C. Woods; 15th, 29th, study, *The Science of Peace, and The Pedigree of Man*. Miss Osmond, Walbury, Northcourt Av.

(REDHILL AND REIGATE) TWO PATHS.* 77, Station Rd. Fri., 7.30: healing group; 8: study, *Man—Whence, How and Whither*. E. C. Gorringe, Oakleigh, Chart Lane, Reigate.

RICHMOND, SURREY.* Castle Assembly Rooms. Thurs., 7.45. D. T. King, Bonnie Brae, Richmond Hill.

ROOTHERHAM C. O. Hobbs, 126, Doncaster Rd.

SAFFRON WALDEN C. 68, High St. Mon., 8: alt. enquiries and study, *Esoteric Christianity and Death and After*. Mrs. Frend, as above.

SCARBOROUGH C. 27A, Aberdeen Walk. Thurs., 8: study, *The Ancient Wisdom*. Mrs. Hardgrave, as above.

SHEFFIELD.* Bainbridge Bldngs., New Surrey St. Sun., 6.30: 2nd, *Tarot and Quabullistic Astrology*, M. D. Cohen; 9th, *Metaphysical Healing*, W. H. Wiffen; 16th, *The Ancient Wisdom and Christianity*, G. Hodson; 30th, *Devas and Nature Spirits*, Mrs. Booth. Tues., 7.30: Lodge meeting. Wed., 7.30: elementary. Fri., 7.30: Order of the Star in the East. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SOUTHAMPTON.* Art Gallery, Above Bar St. 1st, 2nd, 3rd Sun., 3: (4, Millbrook Road) Round Table; 5th (Carlton House) Order of the Star in the East. Tues., 8.30: 4th, *Some Planks of the Theosophical Platform*, Miss I. Pagan; 11th, *Ourselves as others see us*, Miss M. L. Lee; 18th, *The Message of the Future*, Lady Emily Lutyens; 25th, closed. Thurs., 3: enquirers; 5.30: healing group. Mrs. Hollick, 41, Millbrook Rd.

SOUTHPORT. 10, Hoghton St. Thurs., 8: 6th, *Is Phrenology True?*—Ditchfield; 13th, 27th, Lodge meeting; 20th, *Why are we Born?* W. P. Price-Heywood. Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. Ivy Lodge, Southwick. Sun., 6.30. H. Pullar, S. Michael's, Kingston Lane.

STOCKPORT. 5, Market Place. Sun., 6.45: 2nd, *Theosophy and Social Reconstruction*, D. Turner; 9th, *Quaballah-Divine*

Wisdom of the Hebrews, M. D. Cohen: 16th, *Eternal Justice*, H. P. Losli; 23rd, *The Symbol of the Cross*, Mrs. Orchard; 30th, *The Theosophy of Christ*, G. Hodson. Tues., 7.45: Lodge meeting. Thurs., 6.45: 6th, *The Teaching of the Lord Buddha*, A. Hodgson Smith. H. Wych, 54, Lancashire Hill.

STOKE-ON-TRENT C. 9, Princes Road, Hartshill. Sun., 11th: study, *The Secret Doctrine*. Thurs. (Mecca Café, Marsh St., Hanley), study, the Manuals. Miss Mackenzie, as above.

STROUD C. Health Food Stores, London Rd. Fri., 6.30: study. G. Jolly, Sheepscombe.

SUNDERLAND. 32, Blandford St. Mon., 8: study. F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston-on-Thames. Mon., 7.45: 3rd, *Man and His Bodies*, L. S. Jast; 10th, study, *The Riddle of Life*; 17th, *Thought*, D. N. Dunlop. W. A. Jones, 6, Thames St., Hampton.

SUTTON-COLDFIELD C. Blinkbonny, Tudor Hill. Sat., 5.30: study, *The Ancient Wisdom*. Mrs. Purdon, as above.

SWANSEA C. Unitarian School Room. Mon., 8: 3rd, *The Power of Thought*, Mrs. Thomas; 17th, *The Life After Death*, B. Freeman. Fri., 7: 7th, 21st, study. Miss B. de Normann, 41, Stacey Rd., Cardiff.

(TUNBRIDGE WELLS) ALCYONE.* 18, Crescent Rd. Thurs., 3.30: talks. Fri., 3: (at Westwood) study, *The Outer Court*. Col. G. H. Tillard, Westwood, Southborough.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.

WAKEFIELD.* Theosophical Hall, Barstow Sq. Tues., 7: elementary; 8: study, *The Path of Discipleship*. Alt. Thurs., 8: 13th, *Free Will and Determinism*, W. Gush; 27th, *Future Steps of Human Progress*, J. E. Laverack. H. M. Wilson, 28, Wood St.

WATFORD. 6, The Parade. Tues., 8: study, members only. Wed., 8: elementary; 5th (Kingham Hall), *Theosophy and Social Problems*, Mrs. Despard. Miss H. Horsfall, 70, Kingsfield Rd.

WELLINGTON C. Miss A. L. B. Hardcastle, Waterloo Hotel, Wellington.

(WEST BROMWICH) SERVICE. Carnegie Library. Mon. 8: 10th, *Children in the Labour World*, Miss E. Ashmore; 17th, *Justice in Power and Affliction*, B. Old; 31st, *World Empires, their Growth and Meaning*, A. P. Wilkins. Tues., 8: 4th, *The Star in the East*, Lady Emily Lutyens. Thurs., 8: study, *The Ancient Wisdom*. Miss L. Peacock, Dixon House, Tipton.

WEST DIDSBOURY. 144, Wilmslow Rd., Withington. Weds., 8: Lodge meeting. Mrs. Orchard, 4, The Beeches.

WIGAN. 66, Market St. Sun., 3.30: Lodge meetings; 7: public lectures. W. Bladen, 9, Shelmerdine St.

WIMBORNE C.* 17, High St. Fri., 8.15. W. E. Froud, as above.

WIRRAL. 48A, Hamilton St. Fri., 3.30: study. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

WOLVERHAMPTON. Apsley House, Penn Fields. Sat., 7.30: study, *Man and His Bodies*. G. S. Hodson, as above.

WORTHING.* Music Studio, Liverpool Terr. Alt. Sun., 6.30. Miss Wheatland, Broadwater St.

YORK.* Theosophical Hall, High Ousegate. Thurs., 8. Mrs. Kempster, 197, Burton Lane.

NOTICES

Secretaries of Lodges and Centres are particularly requested to note the manner in which lectures and classes are announced in these columns.

The week days should be entered chronologically and the time of meeting given. All titles, names and addresses should be clearly written; and with names, initials should always be added.

All communications for the following issue should be in the hands of the Editor by the 15th of the month. Secretaries of Lodges are particularly requested to note this.

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